THE SACRISTAN'S HANDBOOK

A Practical Guide for Sacristans

BY BERNARD PAGE, S.J.

Author of "A Practical Guide for Servers at Low Mass and Benediction," "A Practical Guide for Servers at High Mass and the Services of Holy Week," etc.

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ARCHBISHOP'S HOUSE,
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July 6, 1922.

DEAR FATHER PAGE,

Your excellent book, "THE SACRISTAN'S HANDBOOK," will be found most useful not only by Sacristans, but also by priests. Sacristans ought to gain from it an intelligent interest in their duties; priests will find many wise hints, and be reminded of ecclesiastical directions for the reverent care of sacred things. It is a book for daily use. I wish it a wide circulation in the Archdiocese of Birmingham.

Believe me,
Yours faithfully in Christ,
✠ JOHN, *Archbishop of Birmingham.*

ARCHBISHOP'S HOUSE,
LIVERPOOL, S.
June 18, 1922.

DEAR FR. PAGE,

It was Benedict XIV., I believe, who, observing a very irreverent person busy about the altar, remarked, "That man s either a Jew or a Sacristan." Your little book is calculated to rob the gibe of its relevance, and to supply just the practical hints and information that will be helpful to one who takes a pride in his work. The Sacristan's motto should be the verse you quote: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth" (Ps. xxv. 8).

Yours faithfully in Christ,
✠ F. W., *Archbishop of Liverpool.*

PREFACE

MANY a hard-worked Sacristan's duties are made much harder by the fact that he is not quite sure of what is wanted of him on certain occasions. Before doing his work he has to find out from other people, as busy as himself, what that work is. This is especially the case at times like Holy Week, when a great many preparations have to be made for unusual ceremonies.

It is the Sacristan's chief duty to look after the church and its furniture, and the various objects that are used in its services. One can never do one's work well unless one takes an intelligent interest in it. The Sacristan who takes an intelligent interest in his work will want to know something of the various articles that he daily handles, their proper and correct shape and size and form; he will want to know something of the ceremonies for which he has to prepare; he will want to know how best to order and arrange his sacristies; he may even at times be asked to give advice to the Altar Societies that give so much of their time and energy to the service of the altar.

It is to help a zealous and hard-worked Sacristan in the performance of his duties that this little book has been prepared.

I want to make it quite clear at the outset that the book is intended for use chiefly in parochial or non-cathedral churches. Consequently such episcopal ceremonies only are considered as may take place outside a cathedral. Similarly, choir furniture and objects not likely to be found in a parish church are almost entirely ignored or touched very lightly.

Whoever is able to do a thing must know how to do it. No one can enter a convent chapel without being struck by the wonderful cleanliness of everything. It is not to be wondered at that I turned to a convent for help in writing the chapter on how to clean the church and its furniture. I have to thank the good religious of the Convent of the Sacred Heart, Sliema, Malta, for practically all the information in that chapter.

As the book is not intended for students, it was thought unnecessary to quote authorities for all statements. References are given when there is any likelihood of a dispute arising.

B. F. P.

Feast of St. Aloysius Gonzaga, 1922.

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THE SACRISTAN'S HANDBOOK

CHAPTER I

THE SACRISTAN AND HIS DUTIES

THE Sacristan of His Holiness the Pope is a Bishop. The "Cæremoniale Episcoporum," one of the liturgical books of the Roman Rite, speaking of cathedrals, says that the office of Sacristan should be filled by a priest. Indeed, in most of the large churches of countries where there is no scarcity of clergy the Sacristan, in point of fact, is a priest. It is, therefore, an honourable office.

His duties are summarized in the sixth chapter of the "Cæremoniale Episcoporum." "His chief care will be to see that the sacred vestments, vessels, books, candles, ornaments and instruments for the use of the church and altars, and the other ecclesiastical furniture, be kept whole, entire, and clean, and to arrange that what is worn out be renewed, and what is torn should be mended." It does not mean that the priest Sacristan himself does these things or the others mentioned in the same chapter; but he is to see that they are done. He has a helper, known formerly as the "custos," who does the work.

The "custos," the Sacristan as we understand him, is a paid servant of the Church. His duties seem to be not very exalted, and people are inclined to consider him as merely a man doing a certain more or less menial work for a wage. In fact, certain Sacristans look on themselves in much that way, and seem to see little difference between their occupation and that of any other domestic servant.

But, as we have said, the Sacristan's calling is a most honourable one. Many of his duties are those which in olden times were performed by one specially ordained for this purpose. The order still remains. It is the order of "ostiarius," or doorkeeper, one of the minor orders of the Church.

We may judge of the dignity of the Sacristan's calling by reading the directions which the "Cæremoniale" gives for the choosing of the priest Sacristan of a collegiate church. Surely the lay Sacristan in our churches should be no less carefully selected. "Wherefore he should be chosen for Sacristan who may justly be considered fit and able to exercise faithfully and with energy so very necessary an office."

His is a holy office, closely connected with the service of the altar. Consequently the Sacristan may be permitted—indeed, he should be encouraged—to foster no small measure of holy pride in his position. But this should make him strive to make himself worthy of his dignity.

His is a very important work; but it is by no means a simple one. Indeed, his duties at times

will call for much forethought and attention. Consequently he should do his best to learn all that there is to know about those duties, and the best means of carrying them out.

He should love his work, not as one in general should love one's duties as duties; but he should love his work because of what that work is. His work is about the church, God's house. Let the Sacristan make his own those words of the Psalmist: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth."

Impressed, then, with a sense of the dignity and importance of his office, let the Sacristan try to perform the duties of that office as such an office deserves.

In this chapter the Sacristan's duties will be indicated only in the very broadest manner. They will be taken more in detail in succeeding pages.

Cleanliness

The Sacristan's first duty, as summarized in the "Cæremoniale," quoted above, is to look after the cleanliness and repair of the church and its contents. And how important, surely, is cleanliness in the church! If "cleanliness is akin to godliness," as the old-time copy-book headline used to say, then surely must cleanliness be found in God's house.

However magnificent may be the fabric of the church, however artistic its interior decorations, however choice and beautifully worked may be the

vestments worn in the sanctuary, however costly the sacred vessels, there will be no impressiveness, no lifting of the mind to heavenly things, no help, but rather will there be engendered distaste, disgust, and disedification if there is evident carelessness to dirt and disorder. On the contrary, however humble in appearance the building, however poor its trappings, however simple its necessaries of worship, there will be a sense of uplifting, a spiritual incense of prayer, if it is evident that no care is spared to make all as worthy as possible of the sacred use of the place. Hence it will be seen how important is a conviction of the necessity of cleanliness and order on the part of the Sacristan.

The Sacristan should, then, be a man of cleanliness. But in no way will this show itself more than in his person. In many churches the Sacristan wears a soutane, or, at least, one of those long, black, sleeveless garments, sometimes known as a "slip." He should wear this, at least, when he is working around the altar, especially when he has to do something during the course of a ceremony. During the Forty Hours' devotions, during the time that the Blessed Sacrament rests on the Altar of Repose on Holy Thursday, at other times of Exposition, the Sacristan will frequently have to attend to the candles, rearrange the flowers, relight the sanctuary lamp, and do other things of a like nature. Sometimes the Sacristan may have to be in attendance during a ceremony. For instance, he may find it necessary or convenient to be present during

the ceremony of the Blessing of the Fire on Holy Saturday. On such occasions it does not look well, it even offends the susceptibilities of some, to see the Sacristan in an ordinary layman's clothes moving about among the vested clergy and servers. But he seems quite in place and keeping with his surroundings when dressed in a black gown as described. When the Blessed Sacrament is exposed, the Sacristan should always wear a surplice in the sanctuary.

There will, however, be times when it will be very inconvenient for the Sacristan to wear a long gown while doing certain works even in the church. In the sacristy, too, and especially in that little room off the sacristy, of which we shall speak later, the Sacristan's own particular den, where he keeps those thousand and one things which he never uses, but which he thinks he will find useful some day—in these places he may lay aside his gown and even his coat. But the Sacristan should always seem suitably attired. Consequently he should not appear in his shirt-sleeves. If he takes off his coat, he should wear one of those dark waistcoats with sleeves that one sees worn by porters in hotels.

Silence

"Let him diligently see to it that all too frequent visits of lay-folk, indecent speech, jests, laughter, and profane actions be removed from the sacristy." So says the "Cæremoniale Episcoporum." It is evident, then, that silence, except on necessary matters, is required in the sacristy. If in the sacristy, how

much more should it be insisted on in the church! "But the Lord is in His holy temple: let all the earth keep silence before Him," we read in Holy Writ (Hab. ii. 20). And again it is written in the Book of Zachary (Zach. ii. 13): "Let all flesh be silent at the presence of the Lord, for He is risen up out of His holy habitation."

The Sacristan should not allow people to enter the sacristy at all immediately before or after Mass. During that time the priests must be recollected in prayer. Lay-folk should, if possible, be kept to the vestibule or passage outside the sacristy. The Sacristan should see that people leave when their business is at an end, and he should make it quite clear that the sacristy is not a place for a pleasant Sunday morning gathering.

Unless he keeps a firm grip on the situation from the beginning, the Sacristan will find no little trouble to preserve quiet and decorum in the altar-boys' sacristy. But he will have little bother if he insists on silence, or, at all events, only whispered conversations, from the beginning.

If the Sacristan has to see that silence is observed, he must observe silence himself. When he has to speak in the church or sacristy, he should speak in a low voice and of necessary matters.

There should be a religious silence at all times in the church and its surroundings. "My house shall be called the house of prayer to all nations" (Mark xi. 17). People will frequently come into the church during the day for private prayer and visits

to the Blessed Sacrament. Nothing is so distracting at such times as the sound of conversation coming from the sacristy or a side chapel.

Especially must the Sacristan see that silence is observed in the church until after the last Mass in the morning, and in the sacristy during the time when the priests are vesting for Mass or making their thanksgiving after the Holy Sacrifice.

Ceremonies

The Sacristan's duties include the prēparation of many things at the right time and place for the various ceremonies of the Church. He will have to know these ceremonies well in order to prepare for them well. Indeed, it has not been unknown that those participating in the ceremonies have turned to the Sacristan for guidance, much as a young officer will turn to the sergeant-major for help during a ceremonial parade. The Sacristan should therefore employ his spare time—and many do so with most praiseworthy zeal and great success—in making himself familiar with the ceremonial of the Church. However, though the Sacristan should do his best to know the opinions of approved authors on rubrics, and may even give advice with due respect, still the final authority on what is to be done is the parish priest or rector, to whom the Sacristan owes obedience and respect in all things.

But especially should the Sacristan know well how to serve Mass and the various other duties of altar-servers. A priest will frequently want unexpectedly

to say Mass. No altar-boy has been warned. The Sacristan will have to serve.

And again, it often happens that the training of the altar-boys for Mass, for evening services, for the functions of Holy Week, is left to the Sacristan. Two little books, compiled by the present writer, will be of help to him in this. They are "A Practical Guide for Servers at Low Mass and Benediction" and "A Practical Guide for Servers at High Mass and the Services of Holy Week."

Punctuality

"To him it belongs to see that the hours for Vespers, Matins, Mass, and the other canonical hours are indicated by the sound of the bells," says the "Cæremoniale." People do not fulfil their obligations when they come late for Mass. If Mass is habitually late in beginning, people will very soon get into the habit of coming late. It is the Sacristan's business to try to bring about punctuality in all the offices. It was with a very legitimate pride that a Sacristan in a large north-country parish once boasted to the writer that he had never been late with the ringing of the morning Angelus, winter or summer, for nine years, except once, when he was sick.

Dealings with Others

The lay Sacristan will come into frequent contact with others, with priests of the Church and with laity. Two qualities especially must he cultivate—Patience and Politeness. Patience will frequently

be needed. At times, when he is particularly busy, people will come to worry him about various things. Someone will ask him to look for a confessor, another will want to have a particular bunch of flowers put before some particular altar at once, and so on. Patience. Sometimes outsiders will seem to treat the Sacristan in a very high-handed manner. At other times well-intentioned lay-helpers will offer their help and will be more in the way than of assistance. Patience and politeness and tact will be needed. Great offence and disedification is often given when anyone in any way connected with the Church shows want of restraint and good manners.

CHAPTER II

THE CHURCH

THE church is the Sacristan's place of work. As a seaman, be he only the cook or cabin-boy, will know something of the build and design of his ship, so should the Sacristan know something at least of the general plan of his church.

In the very first days of Christianity there were no churches. The faithful gathered for prayer and sacrifice in the rooms of private houses. Thus, for example, we find the disciples gathered in an upper chamber at the time of the descent of the Holy Spirit.

Nor was it necessary in those early days to have great spacious places of worship. Christians were few. And they were a despised class, looked down on by the Romans and hated by the Jews.

It was, too, dangerous for the early Christians to congregate in great numbers, if they would. The story of the catacombs is well remembered. The early Christians had to conduct their services in secret. They had to hide. They had to spend their lives in that city underneath Rome, whence they were dragged from time to time to be flung to the wild beasts in the amphitheatre or to serve by their death agonies to amuse a Roman holiday crowd.

But the old pagan religion was played out. There

was, indeed, little religion left in the Roman people at all. People had no time for it. Their time and attention were too taken up with their business and their pleasures. And those who felt the need of religion, or who thought of it at all, had no faith left in the old pagan cults. The heroism, however, of the Christians gained them admirers. People began to think that there must be something in a religion which could produce such wondrous bravery, such steadfastness in the face of persecution. They began to study it. Admiration for the heroism of the Christians led to study of their religion. A study of it led to a belief and love of it. Belief in it led to adopting it. And so converts were made and the numbers of the Christians grew. In A.D. 328 Christianity was officially recognized by Constantine. Henceforth the religion that we hold so dear, the Church founded by Christ, began to grow apace. It soon became necessary for the Christians to look around for buildings in which to worship, large enough to accommodate their ever-increasing numbers.

They turned at first to the old Roman basilicas. These were large and lofty buildings, in which commerce and justice were transacted. They were oblong buildings, down the sides of which ran one or two rows of pillars, separating the large central hall from the space at the sides. At one end, the end opposite to the main entrance, a semicircular recess was built. This was called the apse. Around its sides sat the bench of magistrates, and the presiding magistrate occupied a raised seat in the centre.

These large buildings were easily converted into places of worship. They were far better than the existing pagan temples, which as a rule were small. Besides, there was a feeling of dislike to celebrating the Sacred Mysteries in such places. The semi-circular apse was railed off and an altar was erected below and in front. The clergy occupied the seats around the sides, and the bishop's throne took the place of the seat of the presiding magistrate. The great central hall between the rows of pillars gave room for the faithful. This was called the "navis," or ship, from its semblance to one. And so we get our word "nave." The parts behind the pillars seemed like wings, and from the Latin word "ala" we get our English "aisle."

Gradually the ritual became more elaborate, and the number of clergy taking part in the ceremonies more numerous, and the apse was found too small, the space too confined. A larger space was required, and so the rails were brought a little forward into the nave and slight projections made in the walls at the sides. This gave more room for the choir, but it reduced the room of the people. So these side spaces were widened and deepened. This arrangement gave the whole the shape of a T, or "crux immissa." It was not difficult for Christian architects to see that a very slight alteration would turn the ground plan into a "crux commissa," a cross, the sign of their salvation. And so the apse was widened and deepened, and we have the evolution complete of our cruciform church. Sometimes this

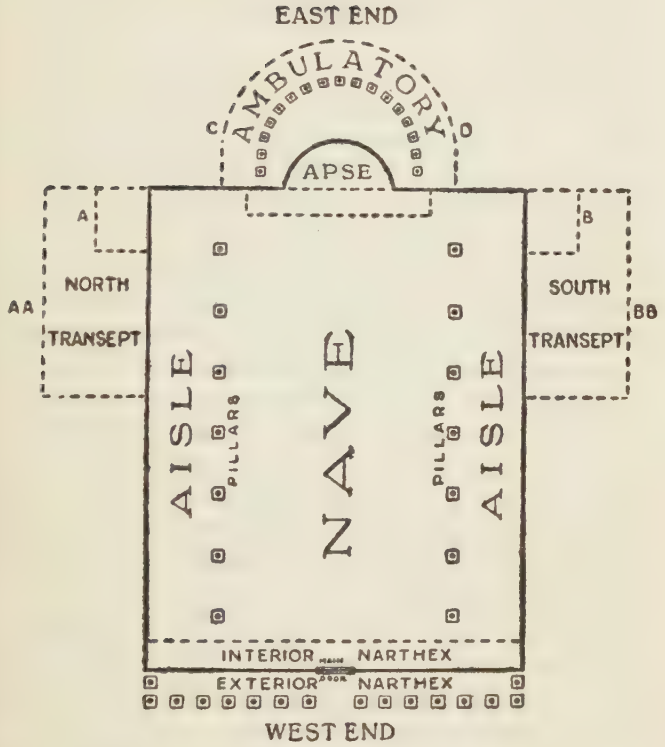

FIG. 1.—DEVELOPMENT OF THE CRUCIFORM CHURCH FROM THE ROMAN BASILICA.

fourth arm of the cross had apsidal aisles to correspond with the aisles of the nave. Sometimes the apsidal character was dropped and it was left flat-ended.

A glance at the sketch given in Fig. 1, which is intended to show roughly the growth from the basilica of the cruciform church, will perhaps explain what has just been said. The heavy black line shows a rough sketch plan of a basilica with the apse at the end opposite to the main entrance, "porta." The long rectangular space is the nave, separated by the two rows of pillars from the two side aisles. The dotted space AB shows the rudimentary transepts, which were later extended to the dotted space AA, BB. These, it will be noticed, if the top part of the sketch is covered, turn the plan into a large T, or "crux immissa." By adding the dotted part CD, a complete cross, or "crux commissa," is formed. We get our name "transept" from the Latin words "trans" and "septum." It was merely an enclosure running across.

The fourth arm of the cross, CD, is generally called the choir end, or, shortly, the choir. The aisles running around it, mentioned above, form what is known as the ambulatory.

It was usual, when possible, to build the church in such a way that the choir end was towards the east. This can frequently not be done. The shape and position of the ground available often makes it impracticable. But, as this is the more correct arrangement, the choir or altar end is always called the

east end. So it comes about that the right arm of the cross, as one looks from the choir down the nave, is called the north transept. The left arm is called the south transept.

The nave is that part of the church which is normally occupied by the people assisting at the services at the High or Principal Altar. Generally, however, our people attend (thank God!) in such numbers that they fill the aisles and the transepts as well.

The choir end is usually raised some few steps higher than the nave. It is usually, too, shut off from the rest of the church by the Communion rails. Sometimes it is separated by a latticed screen, on the top of which is a large crucifix, often flanked by figures of Our Lady and St. John. This is called the "rood screen."

In cathedrals and in some other larger churches there are stalls and benches running down the sides of the choir for a certain distance at right angles to the Communion rails. This is the choir proper. It is here that the clergy and surpliced choir sit during the chanting of the Divine Office. In a cathedral the canons have their stalls so arranged.

Beyond the end of the choir seats is a free space at the end of which rises the High Altar. This is the sanctuary proper. But frequently the whole of the space railed off for the clergy is called the sanctuary, just as the whole of the east end of the church is called the choir. Sometimes, also, the order just mentioned is inverted. The sanctuary proper ex-

tends from the Communion rails to the altar, and the choir with its stalls and benches is behind.

Generally the sanctuary can be entered from the sides; but there should be a gateway in the Communion rails as well, to allow the singers and ministers to come out for processions and other ceremonies.

Such, then, is a very general description of the main plan of our modern cruciform church. But the shape of the cross is sometimes rather hidden by the additions and outbuildings that seem to grow around it. Often, too, the cruciform shape is neglected, and we find a return to the old basilica form. This is very common in some parts of the Continent, and we find it frequently used in England in smaller parish churches. The apse affords plenty of room for a sanctuary where no very elaborate ceremonies will take place.

CHAPTER III

THE DIVISIONS OF THE CHURCH

IN the last chapter we spoke of the ground plan of the church. But the church is divided into several important parts. We shall describe these and their contents a little more in detail. In this chapter we shall begin also to be a little more practical, and shall describe some of those fittings which it will be the Sacristan's duty to care for.

The Porch

If the sketch given in Fig. 1 is again examined, it will be seen that outside the main entrance of the church there are a certain number of pillars running parallel to the end. The space enclosed by these and the wall of the church was called the "narthex." It was roofed over, and formed a place of meeting for those about to attend the assembly inside. There was an uncovered courtyard outside this again, called the "atrium." When the building was changed from Roman basilica to Christian church, these gradually fell into disuse, or changed from their former use. In early Christian architecture there was also a double narthex, an exterior and an interior. The exterior narthex shrank into what we understand as the porch, so called from the "porta," or door, which

it protects. The interior narthex was a portion of the west, or entrance, end of the nave, shut off from the rest by a low railing. Beyond this screen the catechumens and penitents might not enter.

Trace of the interior narthex remains in some churches in a sort of inner vestibule. But it now has no special significance. The outer narthex, or porch, usually does, and should always, remain. It is not merely a useful adjunct, as is the porch of an ordinary house. As will be seen later, it is necessary for the proper carrying out of some of the Church's ceremonies. The first part of the ceremony of Baptism should, strictly speaking, take place in the porch. There is the Holy Saturday ceremony of the Blessing of the Fire. This should take place in the porch.

In ordinary practice, too, it has many uses. It is in the porch that church notices are usually hung. There will be such in all churches, advertisements of the hours of service and confessions, special sermons and collections and list of recommendations for prayers. The Sacristan should take the notice frame betimes each Saturday morning to the rector or parish priest in order to have the new notice inserted before the people come for confession in the evening. These are the people who read the notices, not the people in the crowds that enter and leave on Sunday morning. There will be a board also with the mortuary cards pinned on. These have a way of getting very untidy unless carefully attended to. There will be—certainly there should be—either in

the porch or just inside the church, a Catholic Truth Society Book Box. This is too important to be briefly dismissed. We shall refer to it more at length later on. Either in the porch or just inside the church there will be the Holy-Water stoups. These should be *emptied and cleaned* and refilled at least once a week.

Nave, Aisles and Transepts

Entering the church door, we find ourselves in the body of the church. This is either one large hall, the nave, or the sides are separated from the central part by rows of columns. Thus side aisles are formed. And there may be lateral extensions called "transepts." All this was sufficiently explained in the last chapter. But perhaps this is the right place to speak of the furniture of the main body of the church.

Chief among the furniture of the church must be considered the pews or benches with kneeling stools. These are usually arranged in two rows, with a passage down the centre of the nave. In former times the women were thus separated from the men. Nowhere is this separation insisted on nowadays in our countries.

In some places a sort of combined chair and prie-dieu is used instead of benches. Numbers of these are kept piled in the aisles or in some side chapel. Each person on entering takes one and carries it to any part of the church he will. It is practically the universal custom on the Continent. But it is not a custom that one would wish to see introduced into

our countries. It does not conduce to order or quiet; and to those unaccustomed to the practice it does not help devotion.

In the ordering of the benches the Sacristan should attend to one or two points. In the first place, of course, let him see that the ends of all are perfectly in line. They are very liable to be moved, if at all lightly made; and nothing so spoils the general appearance of orderliness as ill-arranged benches. Let him also see that the seats and backs of the benches are frequently dusted, especially if the church is in a dusty factory city. And if there are cushions, let him see that they are kept in good order and arranged neatly on the kneelers. He should also take care that they are not ragged and burst.

But especially should he see that the central passage is as wide as it conveniently can be. This will be found very important on days of procession. If benches have to be placed in the aisles, there must be a passage-way as wide as the central passage left there as well. The procession has to go round the church.

After the benches the most conspicuous object in the church is the pulpit. This is an elevated platform, from which the preacher usually addresses the congregation. It is surrounded by sides, which give it a somewhat box-like appearance. These should reach to a height of some three and a half feet from the floor of the pulpit to be convenient for a preacher of average build. It is convenient also to have a desklike top to the sides, on which the preacher may

rest a book if he will. But a formal book-stand or lectern in front is usually considered not only unnecessary but very inconvenient.

Before the introduction of the pulpit as we know it, sermons were preached from an erection known as an "ambo." This was a sort of narrow platform some six feet long, with a set of steps leading to each end. The Gospel was read from one end and the Epistle from the steps at the other.

In former times the bishop always preached from his "cathedra," or seat. Hence it comes that the pulpit is still called the seat in French and also in German.

There is often a wooden back behind the pulpit, and on this is sometimes hung a crucifix. At times this crucifix stands on the rail of the pulpit, but at the side.

It is very helpful when a wooden canopy or sounding-board is in some way placed over the preacher's head. It almost always aids the preacher, and in churches having bad acoustic properties it is quite necessary.

The usual place for the pulpit is at the Gospel side of the nave and somewhat near the altar rails. But before the actual position is decided upon, someone should be asked to speak from a step-ladder in order to find that position from which the voice may best be heard. Often the difference of only a few feet will make the greatest improvement.

It may be useful to mention that very bad echoes are frequently completely overcome by stretching a

number of thin wires across from side to side of the nave. These are quite invisible, and so detract in no way from the beauty of the building.

After the pulpit one next notices the confessionals. Here the priests sit to hear the confessions of the faithful. With fine carving they are often as much ornaments as pieces of furniture. There are several different types. Some are little rooms entered by a door in the church wall. Some are simply seats with high sides, beside which the penitents may kneel. Others are box-like affairs with two or more compartments. Into one of these the priest enters and sits; into the ones beside him the penitents enter and kneel. The priest always sits, because he acts as judge. Those who confess always kneel, because they come as penitents. It is the tribunal of penance.

The chief rule in the construction of all confessionals is that there must be a grating between confessor and penitent, especially where the confessions of women are heard. In some dioceses there should be a thin veil hanging in front of this grating. This prevents the penitent from being seen, while it allows what is said to be heard. Usually a small crucifix is placed on the kneeling-desk or on the wall before the penitent.

The Sacristan, be it hinted here, should make it his business to pay great attention to the confessionals. Let him open them regularly after use, to allow them to be aired. And let him not forget to dust them thoroughly and, if possible, to wash them

out frequently. A little carbolic or creosote in the water will keep them sweet. They are fruitful sources of contagion, being enclosed, gathering dust and confining all noxious germs that enter.

At all the principal entrances to the church there are one or more Holy-Water stoups. These are basins either let into niches in the wall or placed on pedestals or on brackets against walls or pillars. Holy Water, with which the faithful may sprinkle themselves when making the sign of the cross on entering or leaving church, is kept in them. We have mentioned already that they should be cleaned once a week. This is best done on Mondays, when they can be refilled with the water newly blessed on Sunday. Whenever they are cleaned the Holy Water taken out should be thrown into the piscina, or sacrarium. Too much water should not be put in at a time, and it will be found very convenient to put a sponge into the stoup. This gives just enough Holy Water to the fingers, yet it prevents a person from dipping his hand in too deeply and splashing the water on the floor around.

There will often be votive candle stands. These will give a careful Sacristan no little trouble. These are stands of various sizes with spikes or sockets, where votive candles may be placed to be burned. Generally they are placed before some statue. It will be the duty of the Sacristan to see that the box for the candles is kept well filled, to keep guard over the box for the people's offerings, to see that the candles are put out during Benediction, if the stand

is in view of the High Altar, and, finally, to see that the whole is kept scrupulously clean and polished.

The Baptistery*

In Latin books the baptisterium is made to mean what we call more commonly the baptismal font. By the baptistery we shall understand here the enclosed space or chapel in which the font is kept.

The baptistery should be a separate chapel, or at least a part of the nave completely railed off from the rest of the church. It should be somewhere near the porch, for, as has been stated, the first part of the ceremony of the Sacrament of Baptism should be performed in the porch.

In the centre of the baptistery stands the font. This is a large basin-like receptacle, in which the water used for Baptism is blessed and kept. It usually stands on a pedestal. According to Benedict XIII., the height should be breast high. The shape of the font does not seem to be of particular importance. Rubricists merely say that it should be "decent in form." They are very exact in their instructions in other respects.

The font must be made of marble or other polished stone. The outside must be suitably ornamented, and De Herdt suggests figures of a dove or of St. John the Baptist as appropriate for this purpose. If the basin of the font is made of bronze or other metal, it should be plated on the inside to prevent corroding.

* *Cf.* St. Charles Borromeo's "Ecclesiastical Building" for many instructions regarding the Baptistery.

The font must have a cover to prevent dust and other impurities from getting into the water. And it should be kept locked, unless the baptistery itself is locked, when it is not in use. But whether it be the font or the baptistery or both that are locked, there should be two keys. One should be kept by the parish priest and one by his assistant.

Near by the font in the baptistery there should be a little table, on which those things necessary for the ceremonies of Baptism may be set out. Here will be put the basin over which the person is baptized. Usually, however, the font is so made that the basin is divided into two compartments. One holds the baptismal water, the other lets the water, which has been used, run away to the earth below.

The font is filled with baptismal water. Although all and every true natural water suffices for the validity of Baptism, the discipline of the Church requires that the sacrament should be administered, when possible, with water specially blessed with a certain ritual on the morning of Holy Saturday and on the Vigil of Pentecost. When the water so blessed becomes insufficient, other water, which is not blessed, may be added. But the fresh water must be less in quantity than that actually in the font. This may be repeated frequently, even though after many additions the unblessed water may be more than the water originally blessed.

Should the water in the font become for any reason unusable, or should it be lost by leakage, new water

may be blessed even on other days than those mentioned above.

There should be a small cupboard in the baptistery, in which may be kept those things required during the ceremonies of Baptism. These are the following: (1) A small vessel or shell for dipping the baptismal water out of the font and pouring it on the person to be baptized; (2) the white garment, which is placed on the baptized person; (3) the candle, which is given to the godparents to hold. The white garment was once a real garment, in which the baptized person was clothed. It is now merely symbolized by a piece of linen about $2\frac{1}{2}$ feet long and 1 foot wide. The Sacristan should see that this white cloth is always scrupulously clean and put away neatly folded. The candle and candlestick should be always decent.

Rubricists—for example, De Herdt—suggest that the baptistery is a suitable place for keeping the Holy Oils. Other places, such as the sacristy or the sanctuary, are also mentioned. If kept in the baptistery, it would appear well not to keep the oil for the sick there, but only the oil of catechumens and the chrism. But whether kept in the baptistery or elsewhere, the Holy Oils should be kept in a small safe or in a sufficiently strong and locked cupboard, "lest they be rashly touched by one not a priest, or one should be able sacrilegiously to misuse them" (De Herdt, iii. 154-55).

Similarly some writers suggest the baptistery as a suitable place for the piscina, or sacrarium. What

this is we shall describe later under "Sanctuary." It may be remarked here that, as the baptistery should always be kept locked, it would seem that it is not a convenient place for the chief piscina of the church. There may be very usefully a subsidiary one here. Indeed, when the font is divided into two basins, the one which does not contain the baptismal water generally is, in fact, a piscina.

Side Chapels

There are usually one or more, sometimes a considerable number of, small chapels at various places around the church. As a rule these are built so as to be entered from the side aisles. Where there is an ambulatory round the choir, there are frequently a number of such chapels built like rays behind the sanctuary on the circumference of the apsidal east end.

They are often memorials to benefactors, or votive offerings of devout persons. Each one has some special dedication, and is adorned with statues or pictures of the saint or mystery in whose honour it stands. There is probably a Lady Chapel in every Catholic church, unless the whole building is dedicated to Our Lady. If, as is the case in cathedrals, the Blessed Sacrament is not kept on the High Altar of the church, there will have to be a Chapel of the Blessed Sacrament, where It may be reserved.

These chapels are frequently used as meeting-places for confraternities. Such meetings should, of course, not be held at the same time as a parochial

service in the church, unless the chapel is completely shut off from the rest of the building.

In these chapels there are usually little sanctuaries with altars at which Mass is said. Indeed, rubricists say that whenever Mass is said at the altar it should be separated from the chapel by a screen or rails, as the choir is separated from the nave. The appointments of the altar of the side chapel are the same as will be described when we speak of the High Altar. There need not be a tabernacle, or baldacchino, unless it be the Blessed Sacrament chapel, and usually the altar is smaller and less costly. There is only one step to the predella (S.C.R., June 2, 1883, No. 3576).

There should not be more than four candlesticks on the altar of a side chapel. As there will normally never be a High Mass there, more will never be required. Even should a bishop say Mass there, he will not need more than four candles, as his Mass will be a Low Mass and private.

Unless Mass is to be said there, it is, of course, not necessary to have a consecrated altar in a side chapel. Sometimes there is only an altarino, or little altar, on which flowers and candles may be placed before the statue or picture of the saint to whom the chapel is dedicated.

One of the side chapels at least might very usefully be provided with a tabernacle. It makes a very suitable place for the Altar of Repose on Holy Thursday, of which we shall speak later. Not more than one side altar should have a tabernacle.

CHAPTER IV

THE SANCTUARY

WE shall use the term "sanctuary" in its wider sense, and by it we shall mean all that part of the church which is separated from the rest by railings or by some screen, and into which only those engaged in the service of the altar are usually admitted.

As was seen already, part of this space is properly the choir. This part may be either behind or in front of the altar. Here are arranged the stalls of the Canons in Cathedrals, of the beneficed clergy in collegiate churches, of the members of the community in monastic churches. Here, too, are the seats for the surpliced choir. These stalls are not necessary in churches where the Divine Office is not sung. Even in such cases the choir is sometimes accommodated elsewhere, in one of the transepts or in a special choir gallery overhead. But in our churches there is usually no surpliced choir. The actual choir has its place in a gallery at the other end of the nave, called the choir or organ loft.

The sanctuary is usually raised some little distance above the level of the nave of the church. This is useful, because it gives the congregation a better view of all that is passing. But it has a symbolic use, in that it typifies the exalted nature of the ceremonies that take place there.

The floor of the sanctuary is called the "planum." This word will be frequently found in books describing ceremonies.

The two sides of the sanctuary are distinguished in language of ritual by the words Gospel and Epistle. The right-hand side as one looks down towards the nave—the north side, as we called it earlier—is called the Gospel side, because the Gospel is sung there. The left or south side is called the Epistle side for a similar reason.

The chief object of furniture in the sanctuary is the altar. To this we shall devote a special section later.

Beside the altar on the Epistle side is a small table, called the "credence." This is covered by a white cloth, and on it are placed such things as are necessary for the service. For an ordinary Low Mass the objects on the credence are the cruets containing wine and water; the finger-bowl and towel; the card on which are printed the prayers to be said after Mass; and perhaps the sanctuary bell is put there until needed by the server. What other things are needed on the credence for other services will be explained in due course.

In some places the credence is not used except on more solemn occasions. In the side chapels there is rarely a credence. Instead, there may be a little shelf, a bracket, or a niche in the wall, and on these the cruets, bowl, towel, and card for the prayers are put.

One often finds this card for the prayers to be said

after Low Mass kept on the steps of the altar. This should not be done. There should be nothing on the altar steps except, perhaps, the sanctuary bell. And even this should be returned to the credence after the priest's communion.

The sanctuary bell should be a bell. Gongs were distinctly forbidden by the Congregation of Rites (S.C.R., Decr. 4000).* Besides this little hand-bell, there should be a bell at the entrance to the sanctuary or, if the sacristy does not communicate direct with the sanctuary, at the door through which priests enter the church. This is a larger bell, capable of being heard all through the church. It is usually a hanging bell with a bell-rope. It is rung by the acolyte as he enters before all the principal functions, and when a priest enters to say Mass at any altar. Its object is to draw people's attention to the fact that a Mass is about to begin.

The floor of the sanctuary may or may not be covered by a carpet. At least, there should be a strip of carpet down the centre and along the Communion rails. This removes much of the danger of slipping for the priest when going to give Communion to the people. A more costly and larger carpet may very laudably be reserved for more solemn occasions. When such a carpet is laid, however, the Sacristan should take very great care to see that there are no bad folds, which might very easily trip

* "Even the compound instrument composed of three or four little bells is disapproved of" ("Directions for Altar Societies," p. 26).

those who move about the altar. These often occur just at the corners of the altar steps. And it is precisely at those places that there is rather much passing to and fro.

In the sanctuary there will be accommodation for sitting at certain times for those engaged in the ceremonies. To begin with there are the stalls. These are the fixed seats of the church dignitaries. They run down the sides of the choir, and usually have a kneeling-desk in front of them. Generally they are richly carved, and are highly ornamental. In front of these and on a lower plane are seats for the choir. But all these, stalls and choir benches, are usually found only in churches where the Office is sung. Besides these there will have to be other seats as well. During High Mass, at a Missa Cantata, even at a Low Mass, when there is a sermon preached by another priest than the Celebrant, those in the sanctuary sit down.

As a general rule the seats in the sanctuary proper should not have backs. They should nevertheless be worthy of the place.

There is some difference of opinion as to what the seats of Celebrant, deacon, and subdeacon should be. The "Cæremoniale Episcoporum" says distinctly "an oblong bench covered with some cloth." It will need to be about 8 ft. long, if all three are to be accommodated together. The Congregation of Rites said that it might or might not be provided with a low back. Others say that the bench is to be used only in presence of a Cardinal or the Bishop of the

diocese. Hence it alone is mentioned in the "Cæremoniale Episcoporum." Otherwise, they say, there should be three seats. The seat of the Celebrant should be better than the other two. These others should not have arms. And a decree of Pius VII. condemned the use of an armchair for the Celebrant. It would seem then that the correct seat is the bench. It is covered with a green cloth except when the colour of the vestments is black or purple. It is then uncovered. Or there may be three seats with low backs but no arms, armchairs being definitely forbidden.

This bench (scamnum) or these seats (sedilia) are placed near the wall on the Epistle side of the sanctuary a little distance in front of the lowest step of the altar.

In addition to these seats for the officiating clergy, there must be others also for the assistants, the thurifer and acolytes and others employed. Whatever debate there may be about the seats of the clergy, the seats of the assistants must be backless and armless. The seats of the acolytes should be near the credence at High Mass. That is their normal position.

When speaking of the baptistery we mentioned the sacrarium or piscina. Perhaps this is the place to describe it more fully. It is laid down that waters used for certain washings—*e.g.*, the water used for washing purifiers, the water in which the priest washes his fingers after giving Communion, the water used for the ablutions at the Mass and so on—

should be thrown into the piscina. Baptismal water that has once been used, Holy Water at times, the ashes of sacred things no longer of use, the ashes of the cotton-wool that has been used for wiping away the Holy Oils after an anointing—all these and other things should be thrown into the piscina or sacrarium. It is described by De Herdt as that "place in the wall or under the earth separated from other profane uses into which washings and similar things may be thrown for reverence' sake." There must be one in every church. We mention it in this connection, for, though it is said that it may have its place in the sacristy, sanctuary, baptistery, "or other convenient places," it is perhaps most commonly found on the Epistle side of the sanctuary. It has various forms. The most common one is that of a basin in a niche in the wall on the Epistle side of the sanctuary. There is a hole in the bottom and a pipe leads away whatever is thrown into it. This pipe must on no account lead to a common drain, but to some place apart from all danger of profanation. The commonest practice is to let the pipe lead into a hole in the ground, which is half filled with small stones and then filled up. The Sacristan should remember that it is intended for sacred things and on no account treat it as a common sink.

The ambry is a small boxlike place for keeping the Holy Oils. Generally it has the appearance of a little tabernacle attached to the wall of the sanctuary on the Gospel side.

We have seen that some advise that the chrism

and oil of catechumens should be kept in the baptistery. But that is obviously not a convenient place to keep the oil for the sick. And some say that all the oils should be kept together. The common make of the oil stocks would seem to show that this is the usual practice.

De Herdt lays it down as a general rule that the place for keeping the Holy Oils is "some neat and decently adorned place in the sanctuary or the Sacristy." They may *never* be kept in the tabernacle in which the Blessed Sacrament is kept, even though there be a special compartment for them. De Herdt quotes one authority for saying that a priest may on no account keep the Holy Oils in his room by night in the expectation of urgent sick calls. He quotes St. Alphonsus as permitting this in the case of danger. Dr. Fortescue quotes the Council of Westminster as decreeing that the oils for Baptism should be kept in the baptistery; and Dale says that the same authority wants the oleum infirmorum kept beside the High Altar. Yet another authority suggests a safe near-by the one to which in some places the Blessed Sacrament is conveyed at night. In religious houses the Holy Oils are usually kept in an ambry in the domestic chapel. Canon law (Can. 735) says they should be kept in the church in a safe and decent place under lock and key.

It would seem therefore most correct that the Holy Oils should be kept in a small, safe, and decent tabernacle, locked securely and attached to the wall of the sanctuary on the Gospel side.

This ambry is often covered with a purple tabernacle veil. The words "Olea Sacra" are frequently painted on the door.

In the sanctuary hangs the sanctuary lamp. This lamp is sometimes found at the side of the sanctuary. It is of obligation that it should burn continuously, to use the words of the Canon law, "before the tabernacle in which the Blessed Sacrament is preserved." Some say that this is fulfilled, if the lamp is at the side, so long as it is in front of the tabernacle. De Herdt, however, is very definite that it should be "not at the side, but in the centre before the tabernacle, so that those who enter may notice where they should adore."

Where there is danger of the lamp's being extinguished frequently by the wind, the lamp may be protected by a lantern.

The "Cæremoniale Episcoporum" supposes that there are many sanctuary lamps. It mentions five before the Altar of the Blessed Sacrament, wherever that may be. The number, however, should be uneven. And this would give strength to the contention that at least one lamp should be in front of the tabernacle.

Dr. Fortescue in a footnote insists that the glass of the lamp should be white and not red. The reason he gives for this is that there is no reason for the colour to be other than white. "Directions for Altar Societies" says the glass should be white, because that is the liturgical colour for the Blessed Sacrament. But it is more than merely common to see lamps having a red glass.

The oil used in the sanctuary lamp should be olive oil, unless this cannot be obtained. And the difficulty of procuring olive oil should be a very real one, for Canon law (Can. 1271) refers the matter to the prudent judgment of the Bishop. It directs that he should decide what other oils may be used instead. But both the Sacred Congregation of Rites (July, 1864) and Canon law direct that these other oils must be vegetable oils as far as possible. This choice of olive oil would seem to come from that direction to the Israelites (Exod. xxvii. 20) : " Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle : that a lamp may burn always."

When lamps are lighted before statues, and when there are several lamps before the tabernacle, the expense of using olive oil in all would be very great. It would appear, however, that the obligation to use olive oil refers only to the sanctuary lamp. As one lamp before the tabernacle is all that is of strict obligation (Canon 1271 says : " At least one lamp should shine continuously day and night "), it would seem that the law is fulfilled if olive oil is burned in the *centre* lamp before the tabernacle, and that the cheaper vegetable oils may be used for the other lamps.

The last piece of necessary furniture of the sanctuary, if it can be called furniture, is the Communion rail, at which the faithful receive Holy Communion. This should have a flat top some five inches broad and should not be too high, or children will have great

difficulty in using the Communion cloth properly. This Communion cloth is a long strip of linen attached to the Communion rail in such a way that when not in use it may hang down inside the rail. At the time of Communion it is drawn over the rail and the communicants hold it under their chins. In some places it is replaced by a piece of double linen, stiffened by being starched or by having a piece of cardboard inserted, much like a large chalice pall. In other churches, especially on the Continent, a silver or plated dish or salver, resembling in some way a paten, is used instead. These are carried by the acolyte and given to the first communicant, and they are passed from hand to hand. Or the acolyte may hold either the one or the other under the person's chin. On no account may a real pall or a real paten be used. These may not be touched by lay-folk.

These various things, the cloth, the paten, or the pall, have a real use, when properly held. They are intended to catch the Blessed Sacrament, should the priest, as sometimes happens, allow by accident a particle to slip from his fingers.

If the cloth is used, the Sacristan should see that it is always scrupulously clean and neatly hung. He should remove it after the last Mass, and not let it hang in place during the day. If the plate or pall is used, the acolyte will return it after Communion to the credence. It will be taken to the sacristy when the credence is cleared.

It is very much to be recommended that there should be a long cloth cover for the top of the Com-

munion rails during the day. This should be red or green to match the altar cover, of which we shall speak later. It may have rich ornamental fringes, which hang over the edge and help to hold it in place.

One article of furniture we have left to the last. It is a fixture in a cathedral. In a non-cathedral church it may *not* be a fixture (S.C.R.). It is the Bishop's throne. But even in churches other than cathedrals it will be needed on occasions of more solemn episcopal functions.

The Bishop's throne is placed on the Gospel* side of the sanctuary just opposite to the "sedilia," or "scamnum," of the Celebrant and ministers. There should be a platform raised at least three steps from the floor. This should be wide enough to hold the throne proper and a seat on either side for the deacons at the throne. There should be room enough in front for a kneeling-stool and a backless seat for the assistant priest.

The throne proper is an ornate chair. It may be made of wood or marble, but should not be gilt, unless the Bishop be also a Cardinal. It has a high back, suitably upholstered, and arms. And it is covered

* In the Cathedral Church of St. John the Baptist in Valletta, Malta, the Bishop's throne is on the Epistle side. Opposite to it on the Gospel side there is another throne. This was the throne of the Grand Master of the Order of the Knights of St. John, who formerly ruled in Malta. Since the suppression of the order this throne has been retained. No one ever uses it except the reigning Sovereign. The last to occupy it during a service was King Edward VII. It is interesting in that it is probably the only permanent throne kept for a British monarch in a Catholic church.

with trappings of the colour of the day. So says the "Cæremoniale." In practice in smaller churches it is usually an elegant armchair with suitable coverings. Above the throne there must be a "baldacchino," or canopy. This also must be draped with hangings of the colour of the vestments being worn by the Celebrant.

If the Bishop is out of his own diocese, he does not have a throne on the platform. He uses a "faldstool." This is a sort of armed but backless chair.

On occasions, when the Bishop takes part in the ceremonies, it will be necessary also to have a priedieu, or kneeling-stool, also suitably covered according to the colour of the day. This will be placed in the centre of the sanctuary. The Bishop kneels here for a time on entering. It is called the "genuflexorium." There may be needed a faldstool as well as a throne for some functions.

One other piece of furniture may be mentioned, the lectern. It is needed only on special occasions. It is a stand, on which an open book may be rested and high enough for the book to be read by a person standing. It also should be covered on festive occasions by coverings of appropriate colours. Such coverings are long strips of silk or other cloth, suitably ornamented, just wide enough to cover the desk of the lectern and long enough to reach nearly to the ground before and behind.

CHAPTER V

THE ALTAR

THE altar* is the table on which the Holy Sacrifice of the Mass is offered. Without an altar no Mass may be celebrated anywhere at any time.

The altar is called the "mensa Domini," the table of the Lord; and it is honoured as such by being incensed at various times.

There are two chief kinds of altars, the fixed and portable. The fixed altar is one which cannot be moved from where it stands, not because of its weight, but because it is designedly cemented to its place in the church. The portable altar is one which may be moved from one place to another. The fixed altar must be built entirely of stone. A portable altar is a single slab of stone which has been consecrated. It may be quite small, so long as it is possible to stand on it a chalice and a host. Technically, therefore, every wooden altar, however large and magnificent it may be, is a portable altar. The real altar is a small piece of stone, perhaps only a foot square and an inch or two thick, let into the wooden table. Most of the

* Very detailed directions as to the construction and arrangement of altars and their accessories are given in "Directions for the Use of Altar Societies and Architects," already quoted.

side altars that one sees in churches are portable altars.

The Sacristan should see that the altar-stone is in the right position. When on the "mensa" the sepulchre should be nearest to the priest and away from the crucifix, thus:

Also, the Sacristan should report at once if he finds that the altar-stone has been damaged in any way. Such damage is often caused by kneeling on the table of the altar during cleaning operations. This should as far as possible be avoided. If it has to be done, a board should first be put above the altar-stone.

No altar may be used for the celebration of Mass until it has been consecrated by a Bishop. The fixed altar is consecrated entirely as one piece. But a fixed altar may not be consecrated except in a consecrated church or in a church which is probably to be consecrated in the not very distant future.

The fixed altar consists of three chief parts, the table, the "stipes," and the "sepulchrum." The table must be of one solid piece of stone. This is engraved with five crosses, one at each corner and one in the centre. This slab of stone should be at least four or five inches thick, and must be solidly cemented to its base. This base (stipes) must also be of stone and must be fixed to the stone floor of the

church. The "sepulchrum," or altar cavity, is that place where the relics of martyrs are buried at the time of consecration. This burying of the relics is done in different ways. Usually a hole is cut in the centre of the "mensa," or table slab, and into it is put a vessel containing the relics, some grains of incense and the parchment instrument of consecration. This cavity is then filled with another stone and sealed and cemented.

There must be a certain amount of freedom in the matter of the size of the altar. Dale gives the following dimensions as a guide: Height of the table, 3 ft. 6 ins.; length, 7 ft. 6 ins.; and width, 3 ft. 9 ins. But such a width seems excessive. In practice it is very inconvenient to have too wide an altar-table, especially if the tabernacle with the Blessed Sacrament is there.

The table of the altar must be covered by three thicknesses of cloth. The two lower ones may be afforded by a single cloth doubled. In that case it should be exactly twice the length of the top of the altar. The top cloth should be separate from the others and should extend to the floor on either side. These cloths should be made of linen, and must be blessed before use by a Bishop or a priest having the necessary faculties from him. These cloths do not include a waxed cloth, which will be found permanently wrapped around the consecrated altar-stone.

In the centre of the altar and at the back of the table stands the tabernacle, if it is the altar where the Blessed Sacrament is kept. The tabernacle is

the box-shaped receptacle in which are kept those sacred vessels which actually contain the Blessed Sacrament, the ciborium, the lunula, and the pyx for sick calls, if it still contains a consecrated particle. Briefly, the Blessed Eucharist is kept in the tabernacle.

Various directions are given in Canon law, in decrees of the Congregation of Rites, and in books on ceremonies, regarding the construction of the tabernacle. Most important it is that the tabernacle should be strong, immovable, and very securely locked. Dr. Fortescue insists that it should be an iron safe fixed solidly to the altar. De Herdt says that it should be made of wood, or, if made of marble or other substance, should be lined with wood to avoid dampness.

The tabernacle gets its name from the movable tent-like sanctuary of the Israelites, in which was kept the Ark of the Covenant.

The interior of the tabernacle must be lined* with white silk, or white silk curtains may be hung around the sides. A white silk veil must be hung inside the door to prevent the contents from being seen when the door is opened. A corporal must be spread on the bottom for the sacred vessels to stand on. This corporal should be especially kept for this purpose and made to fit.

The exterior should be gilt and richly adorned; but no representation of any saint should appear on it. Representations of the chalice and host, or of Christ

* *Cf.* S.C.R., Decr. 4035.

rising from the dead, or of a dove, and such figures as excite devotion to the Blessed Sacrament, may alone appear.

The door must likewise be strong. It at least should be gilt, and should be as finely ornamented as possible according to circumstances. It must be possible to lock it securely, and the key, which should be of silver or gilt, should be kept in some very safe place. For fear of accident, it is advisable to have two keys.

Nothing may be kept in the tabernacle except such vessels as actually contain the Blessed Sacrament. For instance, it is forbidden to keep the Holy Oils or relics in it ("Rit. Rom., de Sacr. Eucharist.").

The tabernacle may have a rounded or gabled top surmounted by a cross. Or it may be flat-topped and the altar crucifix may stand on it.

Except for the altar-card during Mass, nothing should normally be placed in front of the tabernacle door. Flowers should never on any account stand there.

Relics or pictures must not be displayed for worship either on or before the tabernacle (*cf.* S.C.R., Decr. 2613, 2906).

The tabernacle must at all times be covered by a veil of the colour of the day, even though made of costly material (S.C.R., 7 Aug., 1880; S.C.R., 21 July, 1855 ad 13; S.C.R., 1 July, 1904). Black, however, is never used. Violet takes its place on days of mourning.

When the Blessed Sacrament is removed from the

tabernacle—for instance, in those churches where it is removed to a special safe during the night—the door should be left open. The lamp should be extinguished unless the safe is in such a position that the sanctuary lamp may be said to burn before it.

Beside the tabernacle and on either side of it there are usually one or two steps, called "gradines," which reach from the tabernacle to the sides of the altar. On these are placed the candlesticks and flowers and perhaps the reliquaries.

There should be at least two candlesticks with candles on all altars. There should be six at least on the High Altar. These are usually placed along the back of the altar on the gradines, if there are any, three on each side of the tabernacle. There are usually two candlesticks, smaller than the others, standing one on either side of the tabernacle. They are for use at an ordinary Low Mass. They should not be lit when the six large candlesticks are used. Where the custom of lighting a third candle at the consecration prevails, such third candlestick stands on the Epistle side.

The altar candlesticks should be of metal. If they are made of wood, they should be coloured to represent metal. Altar candlesticks should not be of a sombre colour. Nor should they be veiled* (S.C.R., 12 Sept., 1857).

The candles used on the altar should be made of

* The Congregation of Rites (*loc. cit.*) tolerates the covering of candlesticks only as a protection from dust on ordinary days, but not on Feast-days, and never during Mass.

beeswax. The major part should be beeswax is what the rule says. This is explained to mean that there must be *at least* 65 per cent. of pure wax in the composition of the important candles. By important candles we mean the two candles for Low Mass, the six for High Mass, the six for a simple exposition, the twelve for a public exposition, and the twenty for the Forty Hours. Other candles may have a smaller percentage of wax, but they should not contain less than 25 per cent. Some say that not more than six candles at the same time must be of pure wax or 65 per cent. quality. Of course, others may be of the better quality also.

The following may be taken as a fairly correct statement of the *number* of candles required for the various services of ordinary occurrence. There must be seven for a pontifical High Mass. The seventh is a little taller than the others, and is placed in the centre behind the crucifix if necessary. At a strictly Low Mass there may never be more than two candles, whatever the dignity of the Celebrant, unless he be a Bishop or an Abbot. A Bishop (or Abbot) has four candles when he says Mass privately. When, however, a Low Mass is not strictly private—*e.g.*, when a religious superior not an Abbot says the community Mass, at parochial Masses, or community Masses on Sundays or greater feasts—then a simple priest may have more than two candles. But the extra candles are allowed on account of the circumstances and not on account of the priest celebrating. Similarly, a Bishop or Abbot may have more than four candles.

Six candles are lighted for a non-pontifical High Mass and for a Missa Cantata. Six* candles are necessary for a simple exposition of the Blessed Sacrament—*e.g.*, when the ciborium is exposed at the door of the tabernacle. Twelve* candles at least must be lighted for a public exposition—*e.g.*, when the monstrance is used. Twenty candles are necessary at all times during the Devotion of the Forty Hours. But in these latter cases the numbers given represent the minimum. As many more may be lighted as devotion or the resources of the church may permit.

On every altar there must be a crucifix. When exactly a crucifix as distinguished from an ordinary cross became necessary is not quite certain. At all events, it is now ordained that there must be a cross on which there is an image of Christ crucified (Ben. XIV. Const.). The "Cæremoniale Episcoporum" says that this crucifix should be made of the same material as the candlesticks, and that it should be of such a size that the figure of Christ should rise above the candles. This is generally the case when the set of candlesticks and the crucifix are bought together. But it does not seem to be of obligation. It is not mentioned by most authors. De Herdt mentions it, but only as a suitable thing to do.

There is no need for a crucifix on the altar, if there is on it or on the wall behind it a large and prominent picture of the Crucifixion. But, whether it be a pic-

* *Cf.* "Ritus Servandus in solemni Expositione et Benedictione SS. Sacramenti," § 3.

ture or a crucifix, it must not be so small, or be so hidden, that it escapes the view of the priest and of the people assisting at the Mass.

The crucifix should be removed from the altar during exposition, if it comes between the people and the throne, on which the Blessed Sacrament is exposed.

It may be well here to mention the throne for exposition of the Blessed Sacrament. This is a sort of little platform, made as ornate as possible, on which the monstrance is placed. It must be provided with a canopy. It is not enough for this canopy to be a mere crown, the interior of which is not filled in. And the whole structure must *not* be fixed in position. It must be movable, put into position when needed, and removed immediately after the service. It may be placed on the tabernacle or immediately behind it (*cf.* S.C.R., 27 May, 1911).*

* This question of the necessity of a throne of exposition was dealt with in an article in *The Universe* as follows: "In view of the vagaries of church-builders, the following authoritative statement upon a very important point will be of interest: (1) The throne of exposition consists essentially of a small canopy with a dorsal and base, specially designed to receive the monstrance during solemn exposition of the Most Holy Sacrament. By the nature of its function it is therefore a temporary structure. If the whole altar is covered by a canopy, or baldacchino (as it is the mind of the Church that the High Altar at least and the altar where the Blessed Sacrament is reserved should be so covered), there is no need of another or a smaller canopy for exposition. All that is necessary in this case is to provide a suitable and honourable position and background for the monstrance. The correct position for the throne of

On the table of the altar are altar-cards or charts, framed or otherwise, on which are printed certain prayers, that the priest recites usually from memory during the Mass. Usually there are three such cards, though only one is mentioned in the general rubrics of the Missal. The large one of the three is placed in the centre of the altar. The Missal says "against the crucifix." But this would at times be useless as a help to the priest. The card containing the beginning of the Gospel of St. John is placed at the Gospel end of the altar against the gradines; the one containing the "Lavabo" at the Epistle end. Most authors say that they must be removed when the Masses for the day are over. Some Sacristans have the rather slovenly habit of laying them face down on the altar when they put on the altar covering. Several objections to this practice could be adduced.

If the purchase or choice of such cards is left to

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exposition is on or above the altar. It may, however, be erected behind the altar, provided it is not at a distance from the altar; for altar and throne should be united to form one whole. (2) A permanent throne for exposition may not be erected on the tabernacle. The throne may be placed on the tabernacle for the period of exposition, but must be removed after exposition. (3) The altar cross may never be placed in the throne of exposition, nor in any structure specially designed for exposition. Its proper place is in a line with, and on the same level as, the altar candles. But if room cannot be found for it behind the tabernacle on the altar or gradine, it may lawfully be placed on the tabernacle. (4) Thus throne and cross may be placed on the tabernacle, but not both at the same time." This is all legislated for in the "Ritus Servandus," § 1.

the Sacristan, let him bear in mind that they are meant to be a help to the priest. They should be clearly printed, so as to be easily read at a little distance. Cards prepared by devout ladies of artistic temperament are often excellent for decorative purposes, but almost useless for the purpose for which they are intended, because practically unreadable. The first quality should be legibility. The framing and decoration are of secondary importance. The decorations should not be allowed to obscure the letterpress. These highly ornamented cards are generally put out on great festivals. It is precisely on such occasions that the priest is more liable to be distracted and to need the help of the cards.

In front of the altar there should be an antependium, or frontal. This is a cloth or silk veil, which completely covers the front of the altar from the edge of the table to the floor. It should correspond in colour to the vestments of the Celebrant. This means that it may have to be changed even during the course of a service—*e.g.*, when Benediction follows Vespers. When the Blessed Sacrament is exposed the frontal is always white. Generally it has some sort of design worked on it. From the general rubrics of the Missal it is evidently meant to be an ornament. Hence, of course, it may be dispensed with if the altar is already very beautifully decorated. But there should then always be a black or purple antependium for requiems and days of mourning. Be it noted that the black antependium may on no account have any figures suggestive of death on it,

as one sometimes sees. Antependia are sometimes made of precious metals, embossed silver and the like.

The altar stands on a raised platform, generally called by the Italian name "predella." In books of ceremonies it is sometimes called the "suppedaneum." Dr. Fortescue calls it the "foot-pace," but this is an unusual name. It should be as long as the altar and wide enough to allow the priest to genuflect easily at the altar without fear of putting his foot over the edge. A useful width is 3 ft. 8 ins.

Around the "predella," not merely in front of it, there should be steps leading up to it. Counting the "predella" as one, there should be an uneven number of steps. The whole structure, predella and steps, should be covered by a rich carpet,* even though the rest of the sanctuary be bare. No cushions are allowed on the altar-steps, even for the priest. Only a Bishop is allowed one. When the carpet is not very thick, especially when the steps are of stone, as they should be, one may put a long flat hassock along the top of the bottom step. But this should, if possible, be made of a piece of carpet similar to that which covers the predella and steps, or of a piece which very closely matches it.

Above the altar, oblong in shape, long enough to cover the altar, and wide enough to cover the altar and the predella, there should hang a canopy. This is called by various names. It is called the "ciborium," "baldacchino," and "umbraculum." Sometimes it is supported by four columns. Unless

* The colour of this carpet should be green or red.

made of some precious metal, or highly ornamented, it should be hung with rich draperies of the colour of the day. Its construction is fully described in "Directions for Altar Societies and Architects."

The altar should be ornamented by decorations more or less costly and elaborate according to the solemnity. Vases of flowers and evergreens may be used. It is to be hoped that the custom of these countries of arranging natural flowers on the altar will not give place to the Continental fashion of using artificial flowers. Sometimes these latter are very beautifully made, and are very deceptive at even a short distance. Sometimes they are very artistically put together. But it must be confessed that they are more often neither beautiful, nor deceptive, nor decorative. They are old, deranged, unnatural in appearance, garish in colour, and discoloured by the dust of years. Sometimes they are used because natural flowers cannot be got. Sometimes they are used because the Sacristan is lazy.

It may happen that reliquaries are placed between the candlesticks on the altar. These should not contain relics for which there are no documents of authentication (*cf.* Can. 1283).

Small statues of saints also are sometimes found on the gradines of the altar. It is doubtful whether these are permissible. De Herdt says that statues and relics should not be put on the altar where the Blessed Sacrament is reserved. But he makes an exception for images representing angels adoring or offering incense.

During Mass a Missal-stand, suitably covered according to the colour of the day, will be required. It will be removed as soon as the Masses are finished for the day. On the altar of the Blessed Sacrament there will be a little bowl provided with a cover and containing a little water. Beside it there will be a purificator. These are for the priest to wash his fingers after touching the Blessed Sacrament out of the time of Mass. This will be left on the gradine just beside the tabernacle even during the day, because the priest may at any moment have to take a particle from the ciborium for Viaticum.

There should finally be a cloth of some heavy material, a little longer and wider than the altar, with which the altar may be covered at all times except during service. This cloth is usually green or red. Generally it is ornamented by fringes and embroidery. Often it has elaborate designs worked along the front.

The instructions for the furnishing of the altar may be summed up in the words of the rubric: "Let nothing at all be put on the altar which does not pertain to the Sacrifice of the Mass or the ornamentation of the altar itself." Candles and flowers should not stand on the table of the altar during Benediction. This was enjoined in the last edition of the "Ritus Servandus" (p. 4, No. 4). The practice of so placing them is inconvenient for the priest, is dangerous, spoils the altar cloths for Mass, and does not add any beauty.

CHAPTER VI

THE SACRISTY

THE sacristy is a room, attached to the church, where the sacred vessels and vestments are kept, and where the clergy assemble to vest for service. It is more convenient for all concerned if there are two such rooms, one reserved for the priests and one for the servers. In this chapter we shall describe the contents of these two sacristies.

The Priests' Sacristy

In this sacristy the clergy assemble to vest for service. Here, too, they may make their thanksgiving after Mass. Some priests, however, prefer to do this before the Blessed Sacrament in the church or in some private oratory.

Whether it be before or after Mass the priest must be recollected. Consequently the strictest silence should be observed, lest he be distracted. To help in this the altar-servers should be kept out of the priests' sacristy except when they are actually required. The server will come in to help the priest to vest, and, if necessary, to get those things required for the altar—*e.g.*, to renew the wine and water in the cruets. He will accompany the priest on his return from the altar, and assist him, if he requires it, to unvest. He will then at once retire to his own sacristy. It will be the Sacristan's business to see

that these rules are observed. It is not enough to hang a neatly framed card on the wall, on which card is printed in bold letters | SILENCE |. The attention of altar-boys must frequently be drawn to this notice.

The furniture in sacristies naturally varies considerably. The following articles are usually found in some form or other.

In the first place there must be in some prominent place in the sacristy a crucifix or a large picture representing Christ crucified. The general rubrics of the Missal direct that the priest should make a reverence to this before leaving the sacristy for Mass. This crucifix sometimes stands on the vesting table, sometimes it hangs on the sacristy wall. It should be prominent and easily seen.

There must also be a vesting table on which the vestments for use may be spread, and on which the chalice may be prepared. This table should not be too low. It is very inconvenient to prepare for Mass at a low table. About 3 ft. 4 ins. is a good standard height.

The top of this table should be broad enough for vestments to be spread upon it without undue folding. It should be long enough to allow at least three sets of vestments to be spread side by side. The Celebrant usually vests for High Mass between the Deacon and Subdeacon. About 9 ft. will be found a useful length and about 3 ft. a good width.

The top of the table will be kept scrupulously clean and free from dust, or vestments will soon be soiled. But it will be found very convenient to have a thick

cloth covering, which may be spread on the table before the vestments are spread. This has a twofold use. It ensures a clean surface for the vestments. It also prevents them from slipping down, as they frequently will from a highly polished table-top. But the cloth itself must be fixed. A good plan is to sew a hem along the two sides of the cloth. Brass rods are passed through these hems. To one side are attached loops of tape, which may be hooked on to studs at the back of the table. When the vestments are put away, this cloth may be rolled around one of the rods. It is a better plan than folding it, as it avoids all creases. Billiard-table cloth is excellent for this purpose.

If there are several altars in the church, at which Mass will be said, the names of the different altars should in some way be marked at the back of the vesting table, so that each priest may know which set of vestments belongs to his altar.

Besides the vesting table there must be presses or cupboards, in which the vestments and altar linen may be kept. Sometimes the vesting table itself is made to contain all these things.

In Fig. 2 is shown such a combined vesting table and vestment press, drawn to scale. It is 3 ft. 4 ins. high, 10 ft. long and 3 ft. wide. It stands on a platform 6 ft. by 10 ft. by 6 ins. According to most authors the priest should be raised from the floor-level when vesting.

In the centre there is a series of very narrow drawers, not more than 4 ins. deep. They are 4 ft.

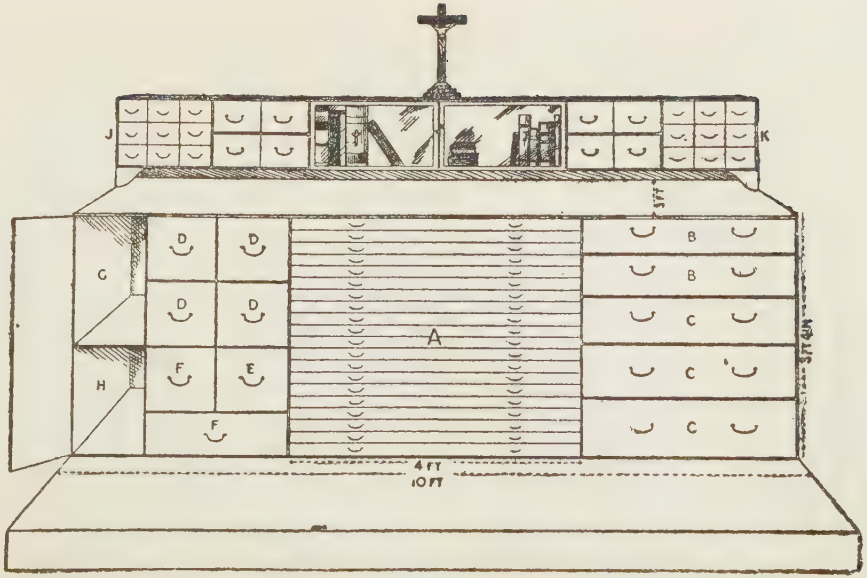

FIG. 2.—A VESTING TABLE AND VESTMENT PRESS.

A, trays or shallow drawers for sets of vestments; B, drawers for altar cloths; C, albs; D, drawers for surplices; E, drawer for girdles; F, drawers for various things; G, shelf for Missals; H, for registers and other large books; J-K, drawers for small linen, with case for smaller books in the centre.

wide, and push into the back of the table. Each will hold one set of vestments spread out unfolded. This is the best way to keep vestments not frequently used, such as the High Mass sets and best chasubles.*

On the right are five drawers. The two at the top are for altar cloths and are shallow, just deep enough to hold the rolled-up cloths side by side. There will then be no hunting for particular cloths. What is wanted will be found at once. Below there are deeper drawers for albs.

The left is divided into two parts. There is a cupboard with door and shelf. It will be a good place to keep Missals and large registers, of which we shall speak later. There are also drawers for surplices, girdles, and other linen.

At the back of the table, but raised above it by about 4 ins., so as to leave the whole of the width of the table free for spreading vestments, there is a system of small drawers of varying sizes. In these may be kept the smaller altar linen. The drawers should all be marked—amices, corporals, purifiers, palls, finger towels, etc. In the small drawers at the ends the priests may keep the amices and purifiers that they have in use. We shall advise another place for this,

* It has been suggested that drawers of these dimensions will not hold Gothic vestments unless folded. The measurements here given are large enough for vestments of Roman shape, such as are used by the great majority of English Churches. If one prefers Gothic vestments, the measurements of the drawers marked A must be altered to fit the chasubles.

however, later. Wherever the priests keep their amices, each drawer should be marked with the name of the priest to whom it belongs.

In the centre of this system of drawers there will be a small bookcase with glass doors. In this may very conveniently be kept the sacristy books—the Ritual and others needed from time to time.

On the top of this system of drawers may stand the sacristy crucifix.

All the drawers should be marked with their contents. The neatest way is to have them printed on little pieces of ivorine, which does not cost much. Or little brass card-holders, specially made for such a purpose, may be procured at most hardware shops. Into these blank visiting cards may be inserted. But it looks very slovenly to paste on slips of paper. Drawers may be locked separately. A cabinet-maker will, however, devise a scheme for locking them in groups.

The table and drawers just described will suit very well for storing vestments and linen. But copes cannot be put away there. Copes should not be folded, and it would require a very large drawer to put them away unfolded. Also the ordinary vestments in daily use will be much quicker taken out or put away, and with much less damage, if they are hung up instead of laid in drawers.

The cupboard shown in Fig. 3 is excellent for the purpose of keeping copes and everyday vestments. It consists of two compartments. From side to side is fixed a steel rod. This should be about 3 ins. from the top. The vestments are hung on this rod by

means of coat-hangers. As the vestments hang parallel to the sides, no one set covers another. Hanging on a rod, they may be moved to and fro to facilitate the taking out of the set required. Similarly, the copes will be hung on coat-hangers in their compart-

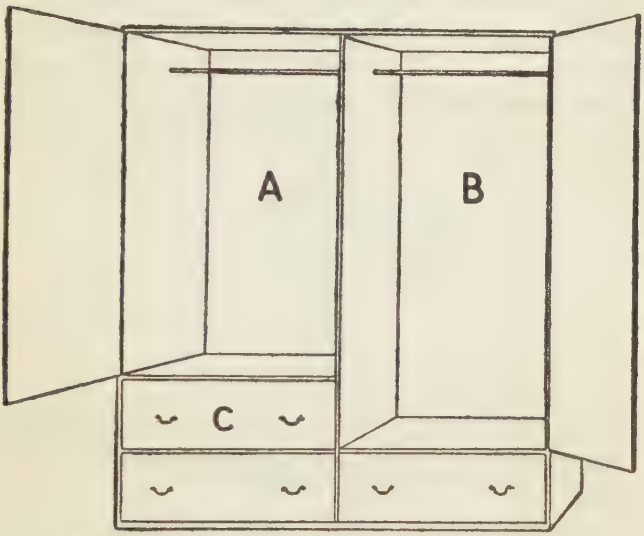

FIG. 3.—CUPBOARD FOR HANGING VESTMENTS.
A, for chasubles; B, for copes; C, drawers for burses.

ment. The left-hand compartment, which should be 4 ft. 10 ins. high and 3 ft. from front to back (the measurements will be found to suit the size of the vestments), will be for chasubles, etc. The right-hand one, which must be 5 ft. 10 ins. from top to bottom, will be for copes. The whole may stand

very usefully on a couple of drawers, in one of which the burses will be kept. In the compartment for copes may be hung also the two or three soutanes which it will be found useful to have in every sacristy for the use of visiting clergy.

The vestments and copes should be arranged on coat-hangers such as depicted in Fig. 4. Attached to each hanger is a rod as shown. This makes it easier to take down the set of vestments required. But in the case of the copes these rods have a further use.

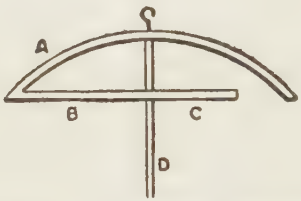

FIG. 4.—VESTMENT HANGER.

The chasuble hangs on the curved part, A; the veil, folded once, and the stole, on B; the maniple slips on to the short piece, C; D acts as a handle to facilitate the lifting down of the whole from the bar.

A pole some 5 ft. 6 ins. high and about 3 ins. square in section, is fitted with feet to make it stand upright. In the top there is a hole some 6 ins. deep. If a cope is taken down on the hanger and the rod of the latter is inserted into this hole in the top of the pole, the two together make an excellent cope-stand. Fig. 4A shows what is meant.

This wardrobe should be closed by double doors, and it would be very convenient if the panels of one or both of these doors contained a large mirror. This

must not be considered out of place. A large mirror in the sacristy is almost a necessity. Many a priest —though it is the Sacristan's business to see that this does not occur—has gone into the church with his surplice tucked up behind or his vestments ill-

Fig. 4a.—Support for Holding Vestments on Hanger. The rod D in Fig. 4 goes into the hole at the top of the pole. This is particularly useful in the case of copes.

arranged, who would have been spared the discomfiture had there been a mirror in the sacristy.

Having arranged for places to keep the vestments and linen and books, we turn now to the sacred vessels. A large safe built into the wall is without doubt the place for these. They must be kept safely, not only

on account of their value, but far more for their sacred character. However cheap a chalice may be, it should be guarded with as much care as if it were set with precious stones. And there will be many valuable documents, deeds and so forth, belonging to the church, which may also be kept in this safe. The monstrance will probably be too large to be put in here. A good place for it is the bottom of the large cupboard in which the copes are kept. Carefully put away in its case it will stand quite securely among the copes.

Another essential in the sacristy is the lavabo basin. This generally takes the form of an enamelled vessel hanging on the wall. It is furnished with a little tap at the bottom. Under this there is attached a small basin of the same material. This form of lavabo has several drawbacks. One objection is that it is very liable to get dirty ; another that it gives much trouble.

The lavabo shown in the sketch (Fig. 5) is very convenient, and has no drawbacks other than perhaps the cost. There is a marble table-top about 2 ft. 8 ins. from the ground, into which is sunk a basin with a runaway water-pipe. A tap protrudes from the wall behind. On either side of the basin, making a little recess some 2 ft. wide, rises a series of little lockers. On the sides of the recess made by these little lockers hang two small roller towels. They may be about 10 ins. wide, and hang about 2 ft. from the rollers. One has ANTE MISSAM marked above it, the other has the words POST MISSAM.

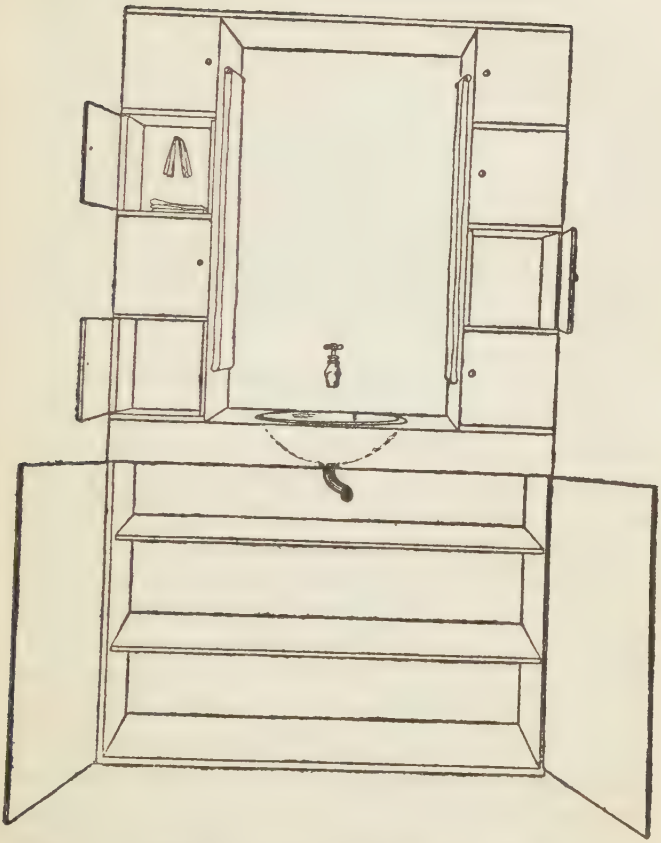

FIG. 5.—LAVABO AND BASIN, LOCKERS FOR AMICES, AND CUPBOARD FOR CRUETS, WINE, ETC.

There may be eight or ten of these little lockers, four or five on either side, unless there are more priests in the church. Each one is 9 ins. by 9 ins. and a foot from front to back. In these priests may keep their amices and purifiers. An important feature is a little rod about 6 ins. from the bottom of each locker. Over this the priest may hang his damp purifier to dry. The size of the locker makes it possible for the priest to keep one or two little things there—his private ritual, his sick-call case, his little bottle of Holy Water. These are then all at hand when he comes to the church for the Holy Oils or the Viaticum for the sick.

In this basin the cruets may be carefully rinsed out; and on the shelves of the cupboard, which is shown underneath, they may very suitably be kept until wanted again. If this cupboard is provided with doors and a lock, the wine required for the Mass may safely be kept here in small quantities.

There will be a few chairs for the use of priests who are waiting to say Mass. Sometimes there is a confessional, where priests may go to confession. But this confessional is useful also at times when very deaf people, who cannot be made to hear in the public church outside, desire to go to confession.

The only other furniture in the sacristy will be two or three prie-dieus, at which priests may kneel to say their prayers of preparation or thanksgiving after Mass. These prayers, the "Præparatio ad Missam" and the "Gratiarum actio post Missam," may be obtained printed on a large card. Generally these

are framed and hung on the wall before each prie-dieu at an easy height for reading for the priest, as he kneels.

Sometimes in a corner of the sacristy there is a standing desk at which the priest may make entries in the various registers, the Baptism book, the marriage book, and so on, and at which he may make out the necessary certificates that may be required of him from time to time. But this desk should rather be put in the passage outside the sacristy, if this is possible. It will not then be necessary for lay-people to enter the sacristy, unless they are concerned with the offices of the church.

It is very necessary to have in some conspicuous place a frame, in which may be displayed, open at the right place, the "Ordo Divini Officii," or the calendar, which indicates the feasts which occur and the office and Mass of the day. In case of visiting priests, they will surely want to consult it, if they are of another jurisdiction, to see whether the local "ordo" varies in any way from their own.

Besides the "ordo" there must be shown somewhere, either in the frame or notice-board in which the "ordo" is kept, or in some other conspicuous place—(1) The name of the Bishop of the diocese, and (2) the prayers which he has ordered to be said at Mass. These are called "orationes imperatæ." The reason why the Bishop's name must be shown in the sacristy is, because the name of the Bishop of the diocese has to be mentioned just at the beginning of the Canon of the Mass.

There are certain books which must be found in every sacristy—at all events, in every sacristy of a parochial church. The chief of these are the following:

(1) The Missal. There must, of course, be as many copies of this as there are altars at which Mass is said. There will probably be one or two better bound Missals for greater solemnities.

(2) The Missal for Masses of Requiem. This is merely an excerpt from the complete Missal. It contains only the various Masses and prayers for the dead.

(3) The "Ritus Servandus." This is used for the Asperges, Benediction of the Blessed Sacrament and some few other non-liturgical ceremonies. It is declared in the Preface to the book that the Bishops of England make it strictly obligatory to observe the directions given herein.

(4) The "Ritual." Usually the "Rituale Romanum" is used. In England the official Ritual approved by the Bishops is the "Ordo Administrandi Sacramenta." This book is required for administering the sacraments and imparting blessings.

(5) The "Liber Epistolarum et Evangeliorum." This book is used by the Deacon and Subdeacon at High Mass.

(6) The "Vesperale Romanum" is needed for Vespers.

These books will be needed for the carrying out of the services. Besides these there must be:

(1) "Liber Baptizatorum," in which the names of children baptized in the church are inscribed with all

necessary particulars. Against the child's name by recent legislation the fact of its marriage in later years is noted. This allows the priest to tell at once whether a person is free to marry.

(2) "Liber Confirmatorum," which contains the names of persons confirmed.

(3) "Liber Matrimoniorum," which contains particulars of all marriages contracted in the church.

(4) "Liber Defunctorum," for the registration of burials.

(5) "Liber Missarum," in which are entered the Masses ordered and the priest by whom they were said.

It is very useful to have a spare Breviary in the sacristy. Visiting priests frequently ask for one.

All these books at least, and perhaps some others, like the "Cæremoniale Episcoporum," the "Pontificale Romanum" (and we must not forget the little Penny Catechism, which the priest will want for his public catechetical instructions), will be in the Sacristan's charge and care. How he will care for them and for the vestments, vessels and other objects needed for the service, we shall see in another place. Suffice it to say here that he should have a definite fixed place for everything, so that a priest needing a surplice, stole and ritual in a hurry in the absence of the Sacristan may easily find what he wants.

The Servers' Sacristy

In this sacristy the altar-servers' vest and all those things that they use are kept. It should be no less neat and tidy and well arranged than the priests'

sacristy. You cannot expect the altar-boys to be well behaved, orderly, clean and quiet, if you herd them in a lumber-room.

In this sacristy must be places for the altar-boys' soutanes and surplices. The soutanes are best kept in a wide and shallow wardrobe. Each boy has a hook with his name or number above it. On this he hangs his soutane or cassock, which also is marked with his name. On this hook, also, he hangs his coat and hat when he vests for service.

It is much better that each boy should have his own soutane, or at all events a soutane which is assigned for his especial use, than that there should be a certain number of common ones. The boy is responsible for the care of his own, and the soutane *fits*. One does not then see boys in the sanctuary with cassocks that reach only to the knee, or which trail along the ground. It may be a little more expensive, but, as the boys take greater care of them, the life of the soutanes is much longer.

Soutanes should be always worn for Mass. The Sacred Congregation of Rites (November 23, 1906) said that those who wore the soutane should also wear a surplice. The writer asked a high official of the Congregation in Rome whether this decree presupposed the wearing of the soutane. The answer was that the soutane is not of obligation at Mass, and that servers may serve in ordinary clothes; but it is more becoming ("congruentius") and according to the mind of the congregation that they should be vested in cassock and surplice. At Benediction and at all

times when the Blessed Sacrament is exposed the boys must wear both these. An exception is made when soldiers in uniform act as torch-bearers. But surely it does not seem becoming for boys to serve at the altar wearing the *very* ordinary clothes that one sometimes sees.

The surplices are best kept in drawers. Surplices need not be assigned to individuals. But the drawers in which they are kept should not be very large or hold too many. The surplices will not remain clean very long if a number of them are crammed into one drawer and tumbled about by boys looking for the particular ones they want. It is better to have several smaller drawers than one big one. And the surplices should be carefully divided according to size, and the drawers marked "large," "medium," "small."

It is best not to let the boys take them out or put them back in drawers. Let one take out all that are required and lay them on a table. After the service the boys will put them again on the table, and he who has charge of them will return them neatly to their places.

If the Sacristan has anything to do with the buying of surplices, let him have them made correctly. We shall speak of the make of the surplice in another place.*

* It may be remarked here that they should not be sleeveless. Sleeveless surplices, and those which have slips sewn on behind like wings, are quite unrubrical. We have never seen them mentioned by any author, unless he did so to deprecate their use.

Then, too, the lace ornamentation, if there is any, around the edges should be the same on all. At all events, the surplices of thurifer and acolytes and those of the torch-bearers should match.

There should be in the sacristy a boot-press. This need be only a simple series of pigeon-hole compartments. Each compartment should be big enough to hold one pair of *boots*, not shoes. During the day they will hold the boys' sanctuary shoes. During the service they will hold their boots. If boys have nowhere to put their boots when they take them off, they will be thrown carelessly about the floor. This will cause a loss of the spirit of tidiness and noise and confusion after service.

Boys should not be allowed to go into the sanctuary in boots. The practice is unsightly, dirty, noisy, and at times even dangerous. Boys' boots are generally armed with nails or heel-plates, which are very liable to slip on the tiles or polished floor of the sanctuary.

Seldom will altar-boys arrive with quite clean hands and well-brushed hair. Consequently a wash-basin, or perhaps two, a soap-dish, and a couple of roller towels, are quite necessary if you would ensure a clean appearance. A mirror, a clothes-brush, and a hair-brush and comb, are no less necessary if you would be sure that your boys look neat.

Around the walls there should be seats sufficient for all, and the boys enjoined to use them when they are vested. This will make it easier to ensure quiet in the sacristy, if not complete silence.

There must be definitely fixed places for the altar-

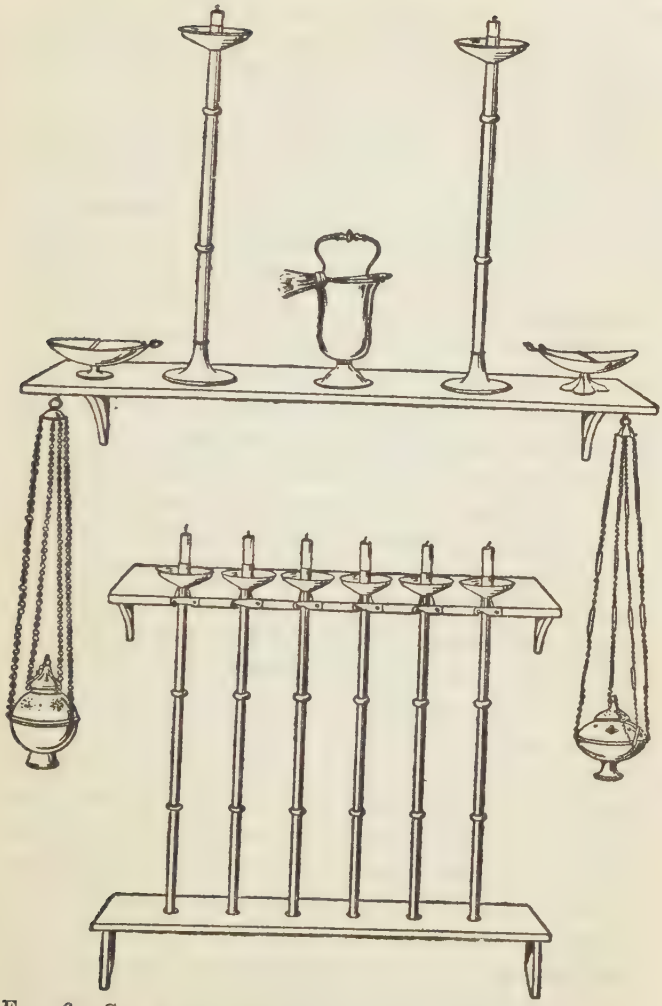

FIG. 6.—STAND FOR TORCHES, ACOLYTES' CANDLESTICKS, THURIBLES, INCENSE BOATS, AND HOLY-WATER VESSEL.

boys to keep those things which they use during service—viz., the thurible and boat, the acolytes' candles and the torches, and perhaps the Holy-Water bucket and sprinkler.

The arrangement shown in Fig. 6 is very suitable for keeping together all articles used by altar-servers. It will be found at the same time quite ornamental. At a height of about 4 ft. from the ground a slotted board is fixed to the wall on brackets. The slots are 6 ins. apart, and are wide enough to allow the stem of the torch to enter. Torches in this country are usually brass rods, with a socket on the top to hold a candle, and a brass pan to catch wax droppings. The longest are usually 3 ft. 6 ins. in length. The pan, therefore, rests on the shelf, and the shaft hangs free. At about 8 ins. from the ground is another shelf pierced with holes, through which the ends of the torches pass freely. This keeps all the torches steady and allows plenty of room for the floor to be swept underneath. The weight of the torches will keep them quite firmly in position. It is bad for the brass to hold the torches in clips such as are used for billiard cues.

Above the torches at about 5 ft. 6 ins. from the ground is another shelf. This should project at each end about 6 ins. beyond the shelf which carries the torches. In the centre of the board at about 3 ins. from each end a strong hook is screwed underneath. On these hooks hang the thuribles. On this shelf will be kept the acolytes' candles, the incense boats, and the Holy-Water bucket and sprinkler. The

sprinkler should lie across the bucket, not be left in the water. If all these articles are kept brightly polished, they will be decidedly ornamental.

If we except a framed notice on the wall, on which is the word | SILENCE |, this is all the *necessary* furniture for the altar-boys' sacristy. If possible, there should be nothing else. If anything else has to be kept here, it must be done in locked cupboards, so that all may look neat. Your altar-boys cannot be expected to keep the Sacristan's things in order. If he does not keep his things neatly they will very soon let what belongs to them get into disorder. If the altar-boys' soutanes are kept in a wide shallow press, as described above, another one to match might run along the other wall. This might have many shelves in it, and would be useful for keeping things not wanted every day—*e.g.*, branch candlesticks for greater feasts, the candlestick for the Paschal candle, extra flower-vases, and so on. But the altar-boys' sacristy is not the place to keep the oil-cans for the lamps, the boxes of candle ends, brooms, cleaning cloths, etc. And, above all, *do not* make the tops of cupboards and presses a place for storing anything. If candlesticks, vases, or other things are kept there, dust will also be kept there. Tops of such presses should be perfectly clear, so that a hand broom or feather duster may be frequently run over it. It is well, if possible, to let cupboards be continued right to the ceiling. The upper shelves will always be useful, and there will be no temptation to put things on top.

Adjuncts to the Sacristies

The most necessary adjunct to the sacristy is a little room where the Sacristan may do all his dirty work, like cleaning candlesticks, washing flower-vases, filling his lamps, and where he may keep those many necessary things, like candle ends, cleaning pastes, and powders and cloths, which no one with the best will in the world can make to look better than eyesores.

A very necessary adjunct, especially when church and presbytery do not adjoin, is a lavatory and closet. Water should be laid on to the wash-basin, and soap and clean towels be always available. But especially must this be kept scrupulously clean, and not be allowed in the least degree to become a storeroom for brooms and mops, as sometimes happens.

In the passage which leads from the sacristy to the church, or, better, in the vestibule of the sacristy, if there is one, or in the passage which leads from the sacristy to the presbytery or clergy-house, there should be some seats. Here those of the congregation who have to see one of the priests about sick calls, funerals, banns, baptisms, or certificates should be told to wait. They should not go into the sacristy.

In this passage or vestibule should be a desk—preferably a standing desk—at which the priest may write the form required, or take any particulars he may desire to remember. For this purpose there should be kept in the desk some blocks of the various forms. They will be chiefly certificates of Baptism,

free state, marriage, and publication of banns. A block of notepaper and some small sheets of scribbling paper, and perhaps a few envelopes to hold the certificates, will be very useful.

In this place also should be kept a large earthenware vessel with a suitable lid. This will be the main supply of Holy Water. There should be an enamelled cup near by for dipping it out. Here the faithful who like to take Holy Water to their homes may procure what they want.

CHAPTER VII

VESTMENTS AND CLOTHS USED IN THE SERVICE OF THE CHURCH

CERTAIN vestments used in the service of the Church are bound to be blessed before being used. And no one may use them, knowing them to be unblessed, under pain of sin. Such vestments and linen are called sacred. There is some little doubt in regard to certain ones. Some all agree must be blessed. For some there is equal certainty that they need not be specially blessed. Note that the word "need" is used, for, of course, all may receive a simple blessing. Just as people often ask to have a prayer-book, a boat, or a motor-car blessed, much more may it be deemed becoming to have things for church use blessed.

The vestments and linen objects, which all agree *must* be blessed, are the amice, alb, maniple, stole, chasuble, and the corporal. Practically all include also the girdle, pall, and altar-cloths. These, then, must all be included under the heading of sacred vestments.

Authorities are in dispute about the necessity of blessing the cope, dalmatic, tunic, and surplice. All agree that the purifier, veil of the chalice, burse, and finger towel need not be blessed, though it is becoming that they should. These, then, are *not* sacred.

The right to bless these things belongs to the following, as laid down in Canon law (Can. 1304): "(1) All Cardinals and Bishops; (2) local ordinaries, not having episcopal character, for churches and oratories of their own territory; (3) the parish priest for churches and oratories situated within the bounds of his parish, and rectors of churches for their own churches; (4) priests delegated by the ordinary within the bounds of the delegation and the extent of the jurisdiction of the one delegating; (5) religious superiors and priests of the same order delegated by them for their own churches and oratories and the churches of nuns subject to them."

For the making of the sacred vestments in general this should be remembered. The material should be decent and good, as the holiness of the objects demands this. Hence there must be bounds to one's desire for cheapness. And the custom of the Church regarding shape must be adhered to* and all novelty avoided. Be it noted, too, that there is no objection to using the material of profane articles for working up into liturgical vestments.

Certain articles vary in colour from time to time. This is what is meant when one speaks of the colour of the day. There are five principal colours used: (1) WHITE, for those feasts of Our Lord which denote joy or glory—*e.g.*, Christmas and Easter. For feasts of Our Lady, confessors, virgins, and saints

* "Efforts should be made to shape the vestments according to the Roman use," says "Directions for Altar Societies," etc., quoting I Conc. West. xviii. 1.

who are not martyrs. White is the colour of purity and glory and immortality. We read in chapter vii. of the Apocalypse that they that were marked with the seal of the living God were "clothed with white robes." (2) RED is used at Pentecost on account of the tongues of fire. For feasts of the Cross and of martyrs to denote the shedding of blood. (3) GREEN is used on those Sundays and ferias of the year when the season is not given over to particular joy or sorrow. (4) VIOLET is everywhere regarded as a sign of sorrow and penance, and so it is the colour for the seasons of Advent and Lent and the Feast of the Holy Innocents on account of the wailing of the mothers. (5) BLACK, the universal colour of mourning on account of death, is used for requiems. There is one other colour, ROSE, which is used only twice during the year, on the Sundays called Gaudete and Lætare.

Vestments are often seen on festivals made of cloth of gold. This may be used for any except the two mourning colours, violet and black.

DESCRIPTION OF LITURGICAL VESTMENTS

The chief liturgical vestments and cloths are the following:

Amice.—A piece of fine linen or lawn, about $2\frac{1}{2}$ ft. square, having long strings or tapes at the corners of one side. There should be a little cross near the top. The priest puts it first on his head and then arranges it round his neck and on his shoulders, and ties it in position with the tapes. It is said to represent the cloth

with which Our Lord's eyes were bound. Mystically it signifies, as may be judged from the prayer said by the priest while putting it on, the helmet of salvation warding off the attacks of the devil. It should be made of fine linen and have a little cross worked in the centre. It may be ornamented with needlework or lace.

Alb.—A long, loose, white, sleeved linen garment reaching to the ground. It represents the fool's white garment that Herod put on Christ. It symbolizes purity, innocence, and sanctity. "Whiten me, O Lord, and clean my heart," says the priest when putting it on. It should be made of linen. It may have more or less lace around the bottom, but this lace should not reach much above the knees. In a decree of July 12, 1892, the S.C.R. says that the custom of putting coloured material under the lace of albs may be tolerated. The wording would seem to imply that the practice is not looked on with favour. And, further, the material should be black, except for albs to be used by dignitaries or such as wear other than black soutanes.

Cincture or Girdle.—A long, stout cord, made of cotton thread, not silk, tied round the priest's waist. It may be of the colour of the vestments, except black. It is almost always white. It should be about 12 ft. long and end in tassels of the same material. It represents the cords with which Our Lord was bound, and symbolizes chastity.

Maniple.—A band of the same material as the chasuble worn on the left forearm. It is about 3 ft.

long and 4 ins. wide. At the ends it usually widens to about 8 ins. It represents the cords which bound Our Lord's hands. It symbolizes grief, sorrow, toil, and good works, according to those words of Psalm cxxv.: "Going they went and wept. . . . But coming they shall come with joy carrying their sheaves" ("portantes manipulos suos"). It has three crosses on it and may have a fringe. The Subdeacon wears this also.

Stole.—A long band of the same material as the chasuble. It represents the rope round Our Lord's neck with which he was dragged from place to place. It symbolizes the yoke of the Lord, to show which it is placed by the priest himself with both hands on his neck. The Deacon wears it from his left shoulder and under his right arm. It has three crosses—one in the middle and one at each end. It may also have fringes. Its length is about 6 ft., its breadth about 4 ins. Like the maniple, it widens to about 8 ins. at each end. It is worn by priests on many occasions apart from other sacred vestments—*e.g.*, whenever they have to touch the vessels containing the Blessed Sacrament, when administering sacraments, blessing things, preaching, etc.

*Chasuble.**—This is the vestment proper of the priest. It is the uppermost garment worn at Mass. It is so called because in early times it enveloped the whole body from the neck to the feet, hands and arms

* Very useful diagrams to scale for use in cutting out all these vestments are given in "Directions for Altar Societies," etc.

included, like a mantle. Casula means a little hut. It retains this mantlelike appearance in the Greek rite. It represents the purple vestment with which the Roman soldiers clothed Christ. Mystically it symbolizes that charity which is the chief of all virtues, as the wedding garment was put on over all others. When putting it on the priest asks for strength, which charity gives, to bear the yoke and burden of the Lord. There are even in the Roman rite different patterns. The more ordinary one is called the Roman chasuble. One which is not made so stiff and which extends considerably over the shoulders, hanging down over the upper part of the arms, is called the Gothic chasuble. Generally there is a cross depicted in some way on the back.

Dalmatic.—This is the sacred vestment proper to the Deacon. It is made of the same sort of materials as the chasuble of the priest, but differs in shape. It is oblong and reaches down as far in front as behind. It has, or should have, regular sleeves, and not mere flaps on the shoulders. It may be richly decorated with gold and silver thread work.

Tunic.—This is the special vestment of the Subdeacon. It differs in no way from the dalmatic, except that it should have narrow sleeves. In practice no difference whatever is made, and custom sanctions this.

Cope.—This is a large vēstment which reaches to the heels. It is, when spread out, perfectly semicircular in shape. A border, 12 ins. wide, runs the whole length of the straight side. It has a smaller

semicircular piece superimposed in the centre, which has the appearance of a hood when the cope is worn. It is joined in front and held on the shoulders by either a clasp or by a band of material, which may be attached by hooks to the edge of the cope. It is allowed only to Bishops to have a clasp meeting in the centre and ornamented with jewels or enamel. It should never be made so that the top edge rests on the neck. It may be very splendidly ornamented for solemn occasions. The cope is worn chiefly at Benediction, at the Divine Office, and in processions. Other occasions will be mentioned when we come to speak of ceremonies.

Humeral Veil.—This is a long piece of silk about 8 ft. long and 3 ft. wide. It is worn on the shoulders like a cape. Usually it is joined in front by silk ribbons. If the humeral veil is made of a stiff material, pockets should be made in the lining, into which the hands may be put. It very often has a dove or some such sacred emblem worked in the centre. Its use is to prevent the hands from touching something that has to be held, as, for instance, the monstrance at Benediction, or to cover something, as when the priest carries the ciborium containing the Blessed Sacrament, or when the Subdeacon holds the paten during High Mass.

Surplice (*sometimes called "Cotta"*).—This is the vestment of all clerics. It is given first at the time that one receives the tonsure. It is a white garment of linen or some such material. It should reach not quite to the knees. Dale gives 24 ins. as its length,

but this seems a little short for a man. The "Catholic Encyclopædia" calls it merely a half-length garment. It must also be very wide both in body and sleeves. This it is which distinguishes it from the dignitary's garment, the *rochet*, which is tight-fitting. The surplice may have lace around the bottom and at the ends of the sleeves. But this should never be so much that the linen is less than the lace. The surplice is the garment for use in choir, processions, sacraments, and so on. It is now thoroughly established that the Congregation of Rites permits it to be worn by lay-people when they are employed in the service of the altar.

Cassock or Soutane.—This is not a vestment. It is merely the dress of ecclesiastics. Abroad all ecclesiastics, even boys in the seminary, wear it permanently.

Biretta.—This also must not be included among sacred vestments. It is a square cap with three, in some places four, ridges on the top. It is used generally when going to or returning from sacred functions and in processions, except when the Blessed Sacrament is carried. It is never used in actual functions, except in choir when seated. It is worn by the priest when hearing confessions, reconciling converts, giving absolution, because then he acts as a judge. It is worn by the priest while preaching, because then he acts as teacher.

There are other vestments or garments—mantelletum, cappa, mozzetta, pallium, sandals, etc. But these are episcopal and outside the scope of a work

for parish churches. We turn now to the linen and draperies of the altar. Some—the veil of the tabernacle, antependium, etc.—have already been described.

Corporal.—A square of the finest linen, about 18 ins. square. Lace around the edge is only permitted, not advised. Some forbid it. The corporal is best perfectly plain. It may not be made of cotton or muslin. It is folded in three both ways. Everything which contains the Blessed Sacrament must always stand on the corporal. It must be blessed by the Bishop or one having powers. It may not be touched by a lay-person after it has been used, unless the person has special permission (Can. 1306). It must be washed by a person in Holy Orders. It may then be touched by laics and the washing and ironing completed. When once used the corporal should always be kept in the burse and not in a drawer with others. It is useful to have a burse specially for keeping the corporals in use.

Pall.—This is a small square of linen used to cover the chalice at Mass. At first the pall was not used. The corporal was larger, and the back of it was drawn over the chalice. The size should be about 6 ins. square. It may have lace edgings and may have ornamental needlework on top. Usually it is made of at least two pieces of linen sewn together and well starched. There is no objection to its being stiffened by a piece of cardboard. But the pall ought not to be sewn completely round the cardboard or so ornamented that it cannot be washed. The underside

must be perfectly plain. The pall must be blessed. Like the corporal, it also must be washed first by one in Holy Orders.

Purificator or Purifier or Mundatory.—This is a piece of linen used for purifying or cleaning the chalice and the priest's fingers during Mass. It is not blessed specially, and so is not technically sacred, but it is one of the things included by the canon just quoted which may not be touched by laics after use until washed. It should have a cross in the centre. A useful size is 15 ins. by 9 ins. It should be folded in three folds according to the width, and then doubled lengthwise. Purifiers, like palls and corporals, must be first washed by a priest.

Altar-Cloth.—These are the cloths that cover the altar. They are made of linen, and should be as long and wide as the top of the altar if they are the under-cloths. The top cloth—there must always be three on the altar—may be a little wider, and it must be long enough to reach the ground on either side. They are better perfectly plain. They must be blessed, but they may be touched by lay folk.

Finger Towels (in Latin "Manutergia").—These are little pieces of linen, perhaps rather bigger than a purifier, used for drying the priest's fingers at Mass. No instructions are given regarding them. Those used when a ewer and basin are employed should be considerably larger. They need not be blessed at all.

Chalice Veil.—This is a square of silk to match the vestments, about 2 ft. square. It is used to cover

the chalice. It should be bordered with silk or gold braid. It is not of obligation, but usually a cross is worked upon it, slightly to one side, so that it may appear in the centre, when the chalice stands covered.

Burse.—This is a sort of pocket made of two pieces of cardboard, each covered with linen. One is then covered with plain silk of the colour of the vestments. The other is covered on one side with the material out of which the chasuble is made. They are joined together on three sides, leaving the other open. The top side should be edged with silk or gold braid, and must have a cross of the same material in the centre. It is used for holding the corporal and the pall when they are not in use.

Ciborium Veil.—Veils or coverings of appropriate design, according to taste, are made always of *white* silk or cloth of gold, fringed, if desired, to cover completely the ciborium and the pyx when they contain the Blessed Sacrament, and the monstrance when it stands on the altar before or after use.

Veils for Missal Stand.—Veils of the colour of the day are used to cover the missal stand.

CHAPTER VIII

VESSELS

JUST as in the case of vestments, so is it with the vessels used at the altar. Some certainly must be consecrated, and are called sacred; about some there is difference of opinion; some certainly need no blessing, and are not sacred.

Chalice and Paten.—The chalice is a goblet-like vessel. The cup of the vessel at least must be made of gold or silver. If made of silver it *must* be gilt on the inside. It should not be too deep, and should be wider at the top than the bottom. Dale gives it as a rule that the circumference of the brim should be at least $10\frac{1}{2}$ ins. The stem of the chalice may be made of any metal, provided that it is strong and suitable for its sacred purpose. Hence it may not be made of glass or wood or brass. In the centre of the stem there must be a knob, or "nodus," to make the holding of the chalice more secure, when the priest's thumb and forefinger are joined. The stem and base may be richly ornamented, even with enamel or jewels. Or they may be quite plain. The base may be of any shape. Usually it is round or octagonal. It must be of similar material to the stem. The base should be wide, so that the danger of upsetting may be reduced.

The paten is a circular plate of gold or silver, concave on one side. Like the cup of the chalice, it must be gilt on the concave side if the whole is not made of gold. The rule is that the Sacred Species must always rest on gold or on fine linen.

Both chalice and paten must be consecrated by a Bishop, preferably the Bishop of the diocese. Canon 1304, quoted in the last chapter (page 89), does not except the chalice. But some writers are very definite about this. De Herdt relies on rather old authority when he says that if Bishops delegate the consecration to another without an apostolic indult the consecration must be repeated. In practice, however, as the "Catholic Encyclopædia" says, such power is very rarely given to a priest. Though religious superiors have the power to bless the sacred vestments, it would seem that they cannot consecrate chalices. De Herdt again says that Abbots have such power for their own churches, but only by an apostolic privilege.

The chalice and paten lose their consecration when used by heretics for profane purposes or exposed for public sale (*cf.* S. Cong. Holy Office, 1874, and Cod. Jur. Can. 1305, § 12). They do not lose consecration, according to the same canon, § 2, when they need regilding or have been regilt. But there is a grave obligation (*ibid.*) of having them regilt when it is necessary. The chalice loses its consecration when the cup is cracked or broken from the stem. The consecration is not lost when the cup is merely unscrewed from the stem.

Ciborium.—This is a cup-shaped vessel very similar to the chalice, except that it is provided with a lid. A good deal of latitude would seem to be allowed in regard to the shape of the cup. It may be very much larger and even smaller than a chalice, according to requirements. The interior must always be at least gilt. It is used to contain the consecrated particles used for giving Communion to the faithful. The material of which it is made must be solid and decent according to the ritual (*ex solida decentique materia*). The stem has a knob, as has that of the chalice, but is shorter than the latter. The cover should be surmounted by a small cross. It is not good to have a sharp curve inside where the sides meet the bottom, making it difficult to purify. It is better when the bottom is slightly convex, as it makes it easier to pick up the last particles. Whenever it contains consecrated particles it must be covered by a white veil. Before these are consecrated, and after the ciborium is purified, this veil is laid aside. The ciborium is not consecrated, but must be blessed by a Bishop or one having the necessary faculties (*cf.* again page 89).

Pyx.—The name "pyx" is used of two vessels. One is that little vessel in which the Blessed Sacrament is carried to the sick. It has different shapes, but usually it is flat, something like a rather large watch-case. It must also be gilt inside. It also must have a cover of white silk. This is usually in England, where the viaticum is not carried in procession, a silk bag with long looped strings, which may be passed

round the priest's neck. This also is blessed by one having necessary faculties.

The other pyx is a small silver or gilt box, always gilt inside, which is used to hold the lunette (see below). If the pyx is merely used to hold the lunette it need not, but may, be blessed, because the host dost not touch it. This pyx must also be covered by a white silk veil when the Blessed Sacrament is inside it.

Lunette or Lunula.—This is a little instrument used for holding the Sacred Host when exposed in the monstrance (see below). It has different forms. Sometimes it is made of two little half-moons of gold joined by a hinge, and so arranged that they may clip and hold the Sacred Host between them. Another form is this : Two circles of glass are set in rims of gold and thus joined together by a hinge and clip. The Sacred Host is enclosed in this. But if this form is used it must be so made that the Blessed Sacrament rests against the gold of the rims. It may not rest against glass (S.C.R., February 4, 1871, and January 14, 1898). The lunette must also be blessed.

Monstrance (sometimes written "Remonstrance") or Ostensorium.—The object of this is to hold the Blessed Sacrament when publicly exposed for veneration. For this purpose it has a glass frame in the centre. It has a variety of shapes, but ought to be made so as to show a number of rays going out from where the Blessed Sacrament is put. The stem and base of the monstrance resemble those of the chalice.

The stem should also have a knob in the centre. It must be surmounted by a cross (S.C.R., September 11, 1847). The monstrance need not be blessed, and so may be handled by laics. Some, however, say that it should receive the blessing of the tabernacle.

Regarding the handling of the sacred vessels by lay-people, De Herdt gives the following rules: (1) While they contain the Blessed Sacrament they may not be touched by anyone but a priest or a deacon, either with the naked hand or by means of some instrument, unless in the case of grave danger of profanation. (2) If the sacred vessels are empty, the chalice and paten may not be touched after consecration except by a priest, deacon, or subdeacon, even before they have been used; those which are only blessed—the ciborium, pyx, and lunette—may be touched by lay-people until they have been used, after use, however, only by those at least in minor orders. However, while Rule 1 binds under pain of grievous sin, this second rule in regard to empty vessels would seem to bind only under venial sin. There would seem to be no offence in the case of a reasonable necessity, or if a veil were placed between the hand and the object touched. The same is to be said of the corporal, pall, and purifier after they have been used. The Sacristan need have no fear of touching any sacred objects, except such as actually at the time contain the Blessed Sacrament. He is given permission to do so when he is appointed to his office. The same cannot be said of other lay help,

unless special permission is given. As a rule the Sacristan should reserve all duties in regard to these objects to himself. He should keep an eye on the altar-boys, who sometimes like to show that they know how to carry the chalice. The Sacristan's assistant and altar-boys and others should never touch these things except with a clean cloth—*e.g.*, an unused purifier—being held in the hand. Canon 1306 of the Codex of Canon Law is as follows: "Care must be taken that the chalice and paten, and before washing the purifiers, palls, and corporals, which have been used in the sacrifice of the Mass, be not touched except by clerics or such as have been given care of these things." Most writers include also the ciborium, pyx, and lunette, but not the monstrance.

Cruets or Ampullæ.—These are not sacred vessels. They receive no blessing. They should be made of glass. Metal is allowed, but then it should not be a kind that will corrode. It is better if metal cruets are marked to distinguish the wine from the water cruet, so that mistakes may not be made. They have a small bowl or dish in which water is caught at the "Lavabo."

Holy Oil Stocks

Holy Oil stocks are not sacred vessels, nor are they used in the services of the altar. They have to do with the administration of the sacraments. They will also come very little under the Sacristan's care, for they are kept permanently in the ambry, the

interior of which should be almost as inviolable to the Sacristan as the interior of the tabernacle. We mention them, therefore, as an appendix to this chapter on vessels.

There are two kinds of stocks. There are first the large ones, in which the year's supply of Holy Oils is fetched from the Cathedral, where the oils are blessed by the Bishop on Holy Thursday. These are usually three very strongly made stoppered glass bottles. They are generally square-cut and enclosed in a wooden case, which preserves them from danger of breakage and of the stoppers coming out and the contents being lost. Each bottle should be very clearly marked by the name of the oil contained being cut into the glass. It is best if the top of the wooden holder is rounded, so that there may be no fear of the bottles being inadvertently put away upside down.

For ordinary use there are three smaller vessels made of silver or silver-plated. Glass vessels would be too fragile for carrying about. These are usually cylindrical in shape, and have either tightly-fitting or screwed-on lids. They must be very clearly marked by at least the initial letters of the names of the contents being engraved outside. They may be marked O.I., Ch. and O.C., signifying Oleum Infirmorum, Chrisma, and Oleum Catechumenorum. They are sometimes made so that all three screw together.

These are not filled with oil. The best plan is to put in a wad of cotton-wool, thoroughly saturate that

with the oil rēquired, and cover with another piecē of cotton-wool. This prevents the oil from being spilled. A pressure of the thumb will give all the oil that is required. But this is, of course, the priest's business, not the Sacristan's.

CHAPTER IX

INSTRUMENTS USED DURING CEREMONIES

THERE are many instruments used in the service of the altar. Some are necessary, some are merely helpful. They are in no way blessed, but after they have been used for purposes of the church, decency would suggest that they should not be put to profane uses.

Holy-Water Stoup.—The forms that this takes are countless. Sometimes it is a marble or glazed earthenware basin built into the wall. Sometimes such a basin stands on a pillar. Small stoups are made so as to hang against the wall. In these Holy Water is kept with which one may sprinkle oneself when making the Sign of the Cross. It is a good plan to keep a piece of sponge in these to prevent splashing. They should be emptied once a week and the water thrown into the sacrarium (see page 43). They should then be washed out and refilled.

Holy-Water Vessel.—This is a small bucket-shaped vessel for carrying Holy Water. It is usually made of brass or bronze. But the inside must be plated with some non-rusting metal. The Holy Water should always be poured away after use and the vessel wiped out. The salt in the Holy Water will tend to corrode the vessel.

Sprinkler or Aspersory.—This is a short stick with a brush at the end used for sprinkling objects or persons with Holy Water. Sometimes instead of the brush there is a hollow metal ball with little holes in it. This requires to be very carefully dried after use or the holes will fill up. The brush pattern would seem to be the better.

Acolytes' Candlesticks.—Any respectably large straight candlestick that will stand will do. The best and most dignified would seem to be perfectly plain straight brass stems, fitted with a round base, large enough to ensure perfect stability. The stem looks better if there is a knob in the centre. They should be at least 2 ft. high, or they will seem insignificant when placed on the ground, as they are, for instance, at Vespers. Just under the socket for holding the candle there should be a wide saucer for catching falling wax.

Torches.—In some places actual torches or very large candles are used. In England by torches one understands a long footless candlestick which cannot be made to stand alone. The best are those which correspond to the acolytes' candles just described, except that they have no base, and should be at least 3 ft. in length. The socket should be capable of holding a rather large candle. The ends of the large candles used, for instance, for the Quarant' Ore, may be very well used up in the torches. These give a bigger flame and look more torchlike than ordinary candles. When not in use torches should be kept carefully in a rack. A very cheap kind of torch can

be made by fixing a candlestick socket to the end of a round wooden rod about 2 ins. in diameter and about 3½ ft. long. If the rod is polished and painted with white enamel it will at a little distance have the appearance of a large candle. Torches are used at the elevation during High Mass, at Benediction, and processions of the Blessed Sacrament. There should be at least four, and at most eight, according to the "Cæremoniale Episcoporum" (Lib. I., Cap. xiii. 20).

Thurible or Censer.—This is a metal vessel hanging by three chains, which join at a metal disc. It has a lid, which is held in position by rings through which the chains pass. It is used for incensing objects or persons. It is very important that there should be a movable interior metal cup into which the burning charcoals may be put. Without this it is impossible to keep the thurible clean, and when in use it becomes unbearably hot. The thurible will give the Sacristan trouble. It is difficult to keep clean, and if the chains are not looked to frequently they will become disgustingly dirty.

Boat.—This is a little vessel, shaped like a boat, in which incense is carried during services.

Cochlear.—This is a little spoon used by the priest for taking incense from the boat and putting it on the coals in the thurible.

Processional Cross.—This is a long staff on which is a moderately large crucifix. The whole should be about 6 ft. high. It should be possible to disjoin it. It must be made so that the cross proper may be taken off, as it is used without the pole at times—

e.g., at the funeral of a child. It is generally made of brass with a brass pole. The pole should be furnished with two knobs to help in carrying it. A cheaper cross is made with a wooden pole. This looks very well if made of a good unstained wood bound at various places and tipped with brass.

Processional Baldacchino or Canopy. — This is made of a large oblong piece of rich white silk or cloth of gold. Around the edges there should be a costly ornamental fringe or other hangings at least 9 ins. wide. It is carried on four or six staves, long enough to hold it well above the head of the Celebrant, who carries the Blessed Sacrament.

The *Umbraculum* is a small canopy very much like a large umbrella. It is made of white silk and fringed, and is used for very short processions or for holding over the Blessed Sacrament from the High Altar to the sanctuary gates, where It is met by the large canopy.

Processional Lanterns are merely poles with more or less ornamental lanterns at the end. They take the place of torches in out-of-door processions.

Exposition Veil.—This is a small banner of very richly embroidered white silk made to hang on a brass stand in such a way that it hides the monstrance from view during public exposition of the Blessed Sacrament. It is used whenever a sermon is preached during exposition.

Bugia.—This will be used in a parish church only when a Bishop officiates. It is very much like an ordinary brass bedroom candlestick, except that it

has a long handle. It is held by a server while the Bishop reads.

The Chalice Spoon.—This is a small silver or plated spoon about the size of a salt-spoon. It has a rather long handle, and the spoon itself is usually turned at right angles to the handle. It is not necessary, and in very many churches it is never used. Its use is to take just that amount of water from the cruet which is required for putting into the chalice at Mass. It is tolerated by authority (*cf.* S.C.R., 3064, February, 1858).

Triangular Candlestick.—This is used only during the office of Tenebræ. On a pole some 3½ ft. to 4 ft. high is fixed a wooden triangle. The centre of the base of the triangle is fixed to the upright. The two sides are each about 28 ins. long. Seven candle sockets are fixed along the tops of these sides. A fifteenth socket is put on the apex of the triangle. It stands on the epistle side of the altar during the service of Tenebræ.

Paschal Candlestick.—This is simply a very large and usually very ornate candlestick made much like the large candlesticks used on the High Altar. It is meant to hold the Paschal Candle during Paschaltide. It should be at least 4 ft. high or it will look puny standing by itself on the floor of the sanctuary. It is often a good deal larger.

Reed for Triple Candle.—This is merely a long wooden rod some 5 ft. long and about an inch in diameter. At the end is a candle socket to hold the triple candle. This socket should be fairly large,

because the triple candle is made by warming and softening three ordinary wax candles and then twisting them spiral-wise around one another. The reed will need a stand. This is merely a small tripod stool with an inch large hole in the connecting board of the legs.

Sanctuary Bell.—A small bell used for ringing at the *Sanctus*, consecration, and sometimes at the *Domine non sum dignus* of Mass. As already noted, the use of a gong is forbidden (S.C.R., September, 1898).

Altar Bread Box.—This is a cylindrical box kept in the sacristy in which the large altar breads are preserved. They are sometimes made of metal, but wooden ones are much the best. There should be a tight-fitting lid and a round flat weight with a knob on top to keep the breads from curling. This weight may be made of wood weighted on top, or it may be made of lead, but then it should be wrapped or covered by silk or linen.

Communion Dish or Communion Pall or Card.—These have been described. Briefly the dish is a silver or plated salver, which in some churches is used instead of a Communion cloth, being passed from hand to hand or held by the server under the communicant's chin. The card is like a large oblong pall used for the same purpose. One or other should be on the credence of every altar in case the Mass server should want to go to Communion.

Folding Benches or Forms.—There should be kept in the sacristy a certain number of forms which may

be folded up. They are exceedingly useful on various occasions—*e.g.*, to put in the porch or wherever people assemble before Baptism. The supports are usually attached by hinges. When these are folded down flat with the seat the whole lot may be put away in a very small space.

Prayer Cards.—The following prayers, printed on cards and varnished over to prevent soiling, should be in every church. They may be had from most Catholic publishers. (1) Prayers to be said by Priest and People after every Low Mass; (2) The Responses of the Server at Mass; (3) The Divine Praises; (4) Responses of Godparents at Solemn Baptism. This is very useful. Those marked (1) and (2) are put on the credence before Mass. The "Divine Praises" card is used at Benediction.

CHAPTER X

CHURCH DECORATIONS

AMONG the decorations of the church we may include statues and pictures and stained glass windows. Statues and pictures of Our Lord may be honoured in our churches, and are so honoured. There is, as Catholics know, and as many non-Catholics admit, nothing idolatrous in that. So, too, may statues of Our Blessed Lady and of the Saints of the Church be honoured. And in every Catholic Church we find them. It is not the place in a book like this to explain the reason and degree of such honour.

But it may not be amiss to say a word regarding the laws concerning the making of such statues and the exposing of them in church. It will interest Altar Societies.

All such statues and pictures should be in conformity with the traditions of the Church. There should be nothing which savours of the profane; and all novelty in design should be avoided until approved by a competent authority. Canon Law (Can. 1279) puts it this way: "No one may place or cause to be placed in churches, even exempt ones, or in other sacred places any unusual image, unless it be approved by the Ordinary of the place." And in the next paragraph the same Canon goes on to tell the

Ordinary that he may not sanction the public exposition to the veneration of the faithful of statues which are not in accord with the approved usage of the Church.

It is never, of course, allowed to expose any statue which might be a cause of error to the uneducated. So long ago as 1641, as De Herdt quotes, it was forbidden by the Sacred Congregation of Rites to expose in church statues of benefactors or of dignitaries of the church, without the most explicit approval of authority. It is not, in fact, allowed without consulting the Holy See to erect statues to those who have not yet been actually canonized, even though the cause of their canonization is in progress. And when approval is given, such statues should be put rather on the wall, and not on an altar, unless a Mass is allowed to be said (S.C.R., April, 1660).

The windows of churches may not contain pictures of persons who have died with the fame of holiness or even of martyrdom, even though such representations give no indication of any religious cult (S.C.R., March, 1860). Memorial windows and other monuments in our churches, therefore, should take some religious form—an altar, Communion rails, a stained glass window of an authorized design. An inscription in brass or stone may ask for prayers for the one commemorated. According to "Directions for Altar Societies and Architects," it is not good to have a large window at the back of the altar. It is apt to interfere with exposition.

Lamps and candles may be lighted and flowers

placed in vases before statues and pictures. But no candles may be left alight* before any statue or picture or relic during Benediction or at any time when the Blessed Sacrament is exposed. The reason is that nothing should be allowed to distract people's attention from the Blessed Sacrament during exposition.

Among the pictures of a church the most important place is held by the fourteen pictures or representations of the scenes of the Way of the Cross. The Devotion of the Stations of the Cross is very richly endowed with indulgences. But for the gaining of these it is necessary that the stations should be canonically erected in the church. If there is a convent of the Franciscan Fathers in the town it is necessary that the superior of that convent or some one delegated by him should erect them after the consent of the Bishop has been obtained. In the absence of Franciscans a Bishop duly empowered by the General of the Franciscans may erect the stations, or he in turn may delegate someone else.

Pictures or carvings representing various scenes in the last journey of Our Lord are usually displayed. These are to refresh one's memory of the events commemorated, and to awaken the devotion of the faithful, while they meditate on them. But they are in no wise necessary for the valid erection of the way of the Cross. They may be changed at will, or even omitted. What alone is of obligation is that fourteen

* This does not apply to votive candles in side chapels and shrines, which are out of sight of the Altar where Benediction is being given.

wooden crosses should be attached in some way to the wall or placed along the route followed. To these are the indulgences attached. And these crosses must be of wood : no other material will do. Crosses merely painted on the wall make the erection null (Cong. Indulg., 1837, 1838, 1845). Some say that it is necessary that the title should be under each station. And these crosses may be moved if for convenience' sake or for some other reason it is found advisable to change the position of the stations. Some may even be replaced without need of any fresh blessing, provided not more than half of them are changed (Cong. Indulg., 1845). Strictly speaking, the stations should be in the church. But there is no reason, though it is customary, that the series should begin on the Gospel side and end on the Epistle side.

Almost all decorations or objects of piety in the church are included under the heading of pictures or statues of Our Lord, Our Lady, or the Saints. Statues and pictures of the angels in general, except the Angel Guardian, are not usually favoured. However, images of angels in adoration or swinging censers on either side of the altar are quite allowed. But they are more symbolical of the homage and reverence we owe to the Blessed Sacrament.

The practice of placing statues of the Blessed Virgin or of the saints on pedestals or on altarinos beside the High Altar, or within the sanctuary at all is to be deprecated. They should be placed in side chapels or on altars in the transepts. Strictly such statues, if placed in the sanctuary, should be hidden

in some way by a white curtain or veil during Benediction or public exposition. An exception is made for the statue of the Blessed Virgin in churches dedicated to her, and the statues of patron saints in other churches, which are sometimes placed as altar-pieces above and behind the altar.

CHAPTER XI

THE CARE OF THE CHURCH AND ITS CONTENTS

UP to this we have only described the church and the various things which will be committed to the Sacristan's care. From time to time we have given some instruction regarding the laws concerning their construction or their handling, as it seemed that such information would be useful or interesting to the Sacristan. In this chapter we propose to give some suggestions that may help him to keep in a good state of preservation the objects of his charge.

It may be taken as a good rule that the regular flick of a feather duster and a systematic use of a soft cloth will reduce the hard work at the time of the annual cleaning by more than half. It gives, besides, to the church just that appearance of being properly cared for. Nothing gives much greater disedification than to see blemishes allowed to remain, when one knows that it is not money, but a little care, which is all that is required to remove them. Such things are pictures hanging awry, dust on statues, finger smears on brass work, simple repairs needed in vestments, dirty altar-linen, flowers withering in vases, cobwebs and the like. A poor church clean and neat is much more devotional than a rich

one carelessly kept. How sweet and calm and prayerful is usually the tiniest chapel of the poorest convent of nuns. It is because one unconsciously feels that the most loving care is given to it by the devoted sisters. The zeal that urges them to keep everything as beautiful as possible in the presence of their Lord inspires with a spirit of prayer those who kneel in their oratory.

Systematic care is needed everywhere, but nowhere so much as in large manufacturing towns. The atmosphere is laden with the soot and smoke from the factory chimneys. This penetrates everywhere and permeates everything. The air is filled, too, with the dust stirred up by the traffic in the streets. If the atmosphere is at all damp, as it is, for instance, in our cotton country, all this is very hard to remove, if left for any length of time.

The Sacristan should have one of those long-handled brushes. It should be very soft but with plenty of long hairs. With this he should frequently brush down the walls. The smoothest walls afford resting-place for particles of dust and soot. If these are allowed to stay, the church will the sooner need the costly process of repainting. A shower of dust may always be got from the tops of cornices. It would be impossible to dust all the walls of a large church every day. But a little might be done every day.

It does not take long to dust the tops of picture frames and the figures of the Stations of the Cross, when these are in relief, with a long-handled feather

duster. It does not take long to flick with a feather duster the tops of statues and the carving under the Communion rails and the woodwork of the confessionals. Use a good feather duster for this. Careless rubbing with a cloth is liable to smear things, especially when the atmosphere is damp. We are speaking now of keeping clean, not of cleaning.

The glass of picture frames and notice boards, the marble top of the Communion rails, the marble of altars, memorial brasses, candlesticks, and any highly polished woodwork that there may be, should be frequently wiped with a very dry soft cloth. This cloth should not be damped for this process of *keeping* clean. But after use it ought to be rinsed out and hung up again to dry. It is of no use trying to keep things clean with dirty cloths.

The floor of the church must be swept twice a week. But it should be done oftener in churches where a good number of people come to morning Mass in wintry weather. The best doormats will not keep the church clean. The use of *clean* damp sawdust is very helpful. But it should not be kept to be used again. And the Sacristan should be careful to sweep it all up. It does not help matters much to leave little heaps of sawdust in corners and under benches.

The benches of the church, and especially the stools on which people kneel, should be carefully cleaned every day. People may be justly aggrieved if they ruin their clothes on dirty benches when they come to church. And it is not a good mark for the Sacris-

tan if they make a display of spreading handkerchiefs on the kneeling stools before they kneel down.

The floor of the sanctuary should be swept regularly every day. The carpets need a hard brush, unless the church possesses one of those patent carpet cleaners. The uncarpeted part needs a soft brush. In a convent chapel and in a really well-kept church this part, if made of stained wood, would be polished as well. This is done most easily by passing over it a very heavy piece of wood, the underside of which is covered by thick layers of soft cloth saturated with a mixture of beeswax and turpentine.

The altars should be carefully dusted every day. Candlesticks and crucifix and flower vases should be moved aside during this process. Dead flowers should be removed from vases.

The altar-cover and the cover of the Communion rails should at least once a week be taken to the sacristy and thoroughly brushed with a stiff clothes-brush.

It was mentioned before; it may be repeated here: the confessionals should receive very special care, not so much the outside, but the inside, which nobody sees on account of the want of light. But the priest has to sit there and breathe dust and a vitiated atmosphere for many hours on confession nights. These should be very carefully brushed out after use. If possible they should be sprayed with a disinfectant.

After a concourse of people it is very useful to spray the whole church with disinfectant. In a big North Country church, where the writer formerly

worked, the Sacristan went round the church with a spray and a vessel of disinfectant after each Mass on Sunday morning. The practice made the greatest difference to the people's comfort and was greatly appreciated by them. Such sprays are used in theatres and cinemas frequently. They cost little, and the proper disinfectant, which may have a quite pleasing smell, may be got from the chemist.

When speaking of the church we include, of course, the side chapels, baptistery and porch as well. We now turn to the sacristy and its contents.

The sacristy and its furniture will be regularly and systematically swept and dusted. You cannot keep the vestments and other contents clean in a dirty room.

Vestments are sacred things and deserve proper care. They are costly things, and prudence dictates due attention being paid to them.

Vestments may be divided into the more costly and precious ones used only on greater feasts and the ordinary vestments of everyday use. The precious vestments will have very expensive embroidery, possibly made of pure gold thread. The writer made enquiries from the nuns of a convent of Malta, who have a number of the most costly vestments. These have been in their possession since the time of the Knights of Malta. Some are two and three hundred years old. They are perfectly preserved. This is how the nuns preserve them :

The vestments should be kept in very shallow drawers large enough to hold them without

folding. Such drawers were described in the chapter on the sacristy and its contents (see p. 69). The bottom of each drawer should be covered by a sort of quilted cushion. It should be made of linen and filled with cotton-wool, but on no account with wool. Vestments should be laid on this the right side out. On no account should embroidery touch embroidery. Over this should be spread another quilted covering of linen filled with cotton-wool. They should be kept as much as possible in bottom drawers and *away from all dampness.* If the ornaments are of real gold braid it is very important that *nothing which has a smell, good or bad, should be allowed near them.* The temptation to put in lavender, camphor, naphtha, and such things to keep away moths must be resisted. The vestments should be taken out and brushed once a month. The linen quilts filled with cotton-wool, which go at the bottom of the drawer and over the vestments, should be brushed and aired and dried. The drawer itself should be brushed out. In this way danger from moths will be reduced. On no account should sheets of paper, even of tissue paper, be put between the vestments. It is very useful to prevent creasing to put rolls of cotton-wool in the folds at the shoulders of the chasuble, and, if necessary, at the bends of the maniple and stole. If the embroidery is of real gold this treatment will preserve its brilliance. If the gold is sham, nothing will preserve it for long. If the cloth is of silk, moths need not be feared. If the cloth is not of silk, moths must be kept away by brushing, but not by moth

balls if you would preserve the lustre of your gold. So said the nuns; and they have preserved costly vestments centuries old as new.

For the ordinary vestments care must also be had. Those in daily use should be hung on coat-hangers and kept hung up. This method is quick and saves much wear and tear.* They should be brushed with a very soft clothes-brush each time they are used. They should be watched for tears and fraying. These should be mended at once. "A stitch in time saves nine." These tears will show first where the chasuble touches the edge of the altar. See that the tapes of the chasuble and the loops of the maniples are in order. Copes also will be hung on coat-hangers and kept in a cupboard, as described above (p. 70). If this method is not adopted for everyday vestments, they may be kept in shallow drawers. But two sets of vestments should not be kept in one drawer. If even this is absolutely necessary, sets which are put together should be of the same class and colour. There is nothing which spoils vestments quicker than pulling out top sets to get at those underneath.

Albs and surplices should be folded neatly and not merely rolled up when put away. If possible fold them according to the laundry creases. The best plan is to pleat them and tie them tightly with

* This plan of hanging vestments in constant use is employed in the Vatican and many large churches in Rome and elsewhere. *Cf.* Mgr. de Montault's "Costume et Usages Ecclésiastiques," and St. Charles Borromeo's "Instructions on Ecclesiastical Buildings."

tapes before putting them away. Crumpled albs and surplices look untidy long before they are really dirty.

All clean altar-linen should be kept in different drawers according to class. Never put albs and surplices, best albs and ordinary albs, clean purifiers and finger towels, amices and corporals into the same drawers. If this is done, your clean linen becomes soiled before it is used. Each class should have a drawer, big or small according to necessity, to itself; *and the drawer should be clearly marked.* For this the vesting table described above will be found useful.

Chalices and ciboria must not be put away without attention. A teaspoon or fork is not considered fit to be used again after a mere hasty wipe with a dry cloth. And this is all that a chalice gets after the priest has drunk from it. All the chalice bowls should be at least carefully polished before being put away. It is well to have a bowl of clean warm water. Into this drop a teaspoonful of cloudy ammonia and move about in the water a piece of soap for a few seconds. Make the water just cloudy. Have a clean linen cloth. Damp it and squeeze the water out, and with it wipe the outside of the chalice bowl. Dry it with another cloth and polish with a chamois leather. About every two months the chalices should be washed inside and out with a soft brush and soap and warm water with some cloudy ammonia added. They should then be thoroughly rinsed in clean water. But this should be done by a priest* and the water thrown

* Benedict XIII.: "Respect demands that chalices should not be washed except by persons who are *in sacris.*"

into the piscina. But bear in mind that a chalice needs daily cleaning no less than a dinner tumbler. Ciboria need only be polished with a chamois leather. Occasionally they must be cleaned as other silver. This may be done by the Sacristan after they have been washed by one in major orders.

The acolytes' candlesticks, the brass of the torches, the Holy Water vessel and sprinkler, and the Processional Cross must all be at least wiped with a soft cloth after each time they are used. They will need also frequent cleaning, but of that later. Let us say here that the Sacristan must very vigorously resist all temptations to paint candlesticks and other brass instruments with those preparations which are sold for saving the trouble of cleaning. They do not save trouble. They do not make things look clean. But they do absolutely mar the appearance of otherwise beautiful objects. For brass properly kept has a beauty of its own.

Great care must be taken to empty the thurible of all coal and ashes. It may be necessary to scrape half-burnt incense from the sides. The chains will also require a little trouble being taken with them regularly. If not attended to they will give a great deal of trouble later.

The cruets should be very carefully rinsed out after use each morning. The outside should be then wiped. There should be a special case in which to keep them. They should not be left standing on an unprotected shelf. Perhaps the best way to keep those in everyday use is turned upside down on a

board from which project several fairly stout wooden pegs. Once a month at least the cruets should be thoroughly cleansed to prevent incrustations from being formed within.

Purifiers should be changed at least once a week, amices at least once a fortnight, and corporals at least once a month. Albs and surplices should be sent to be washed and ironed whenever they look at all soiled or badly crumpled. Finger-towels should be put in the sun to dry each morning, and then neatly folded and pressed.

Wine should not be kept in large quantities in the sacristy. Not more than one bottle should be opened at a time. Care should be taken to see that the cork is kept constantly in the bottle. Some wines should be strained through a piece of linen before being put into the cruets for Mass.

All water which is left in the little finger-bowls after Mass should be thrown into the piscina.

Candles are best after they have been kept for some time. New candles should always be put behind those already in stock. They should be stored lying down. The packets should not be put so that the candles stand on end.

All candle wicks should be looked to before all services, especially if the candles have to be lighted in numbers before the people, as, for instance, between the sermon and Benediction. It is very distracting to see an altar-boy struggling with a refractory candle wick that refuses to take light. For such occasions

it is very helpful to paint some drops of paraffin or petrol on each wick before service.

Candle wicks will not light if they have been too rapidly extinguished and allowed to smoulder. The extinguisher should be put over the flame and lowered slowly.

It may be useful at this place to speak of the care of the bookcase at the church door, wherein are kept the little pamphlets of the Catholic Truth Society. This is really a little bookshop. The books are for sale. But there is no assistant behind the counter. There is no one to push the sale of the wares or to take the money for those sold. The sale of the books depends largely on the way they are exposed. Consequently they must be well displayed. They must not be hidden one behind the other. They must not be allowed to get bent and disfigured. If they do they will be thought to be uninteresting and not wanted. Then no one will want them. It must seem that new books are constantly being put in. This will be brought about by not allowing the same books to remain long in the same position in the case. As books become a little bent they should be taken out and kept for a time under others in the store cupboard. Care should be taken to have the box always appear well filled, by spreading the books out. It will then attract attention. Care must be taken to select books suitable to the locality. In one parish controversial booklets will be sought for, in another books on social science, in another books of religious instruction. Everywhere books of devotion will be

wanted. With these one should take notice of the season. Books about the Blessed Virgin will be sought in May, books about the Angels in October, books of devotion to the Holy Souls in November, and so on. Lives of saints should be put in as their feasts come round. Lives of some saints are more sought than others. St. Gerard Majella is much read about in Liverpool district, St. Patrick and Irish saints where there are many Irish, lives of Jesuit saints in Jesuit churches, of Dominicans in Dominican churches. From time to time all books should be taken out and dusted and put away for a time and a new supply put in. All this is sometimes left to the care of the Sacristan, sometimes to the Altar Society. And remember that the number of books to choose from is almost limitless. Books may be had from the Catholic Truth Society of England, others from the Catholic Truth Society of Ireland, others from the Catholic Social Guild, and many excellent ones from the Irish Messenger Office, Dublin. But remember that variety and careful window dressing have to take the place of the pushing salesman.

The Missals and other books in the sacristy will not need a great deal of care. The Missals, especially the best ones, should each have some sort of case in which they may be kept. But every now and then the little tags for turning over the pages at the Canon should be looked to. They frequently get torn. Sometimes even the paper at that point gets torn, if the page is turned carelessly. So, too, the pages of the Benediction Book and of the Ritual are torn by

careless usage. The Sacristan should keep a supply of that transparent gummed paper sold by stationers for mending music. These defects should be remedied at once, or serious damage to the book will be done. Tears are often caused to the pages of the Missal by defective markers. If the ribbons of the marker are attached too closely to the bar at the top, which holds them together, they will surely tear the top of the page.

CHAPTER XII

HOW TO CLEAN THE CHURCH AND ITS CONTENTS

THE last chapter described more how to keep things in good order, the daily care that is necessary. But just as in the home the careful housewife gives all things in her house an occasional thorough cleaning, so from time to time the church and its furniture and vestments and vessels and ornaments will need a complete cleansing.

How to Clean Silver.—If the object to be cleaned is not inlaid with jewels or enamel, the first thing to do is to wash it thoroughly in some warm water in which some soap has been dissolved. The best thing is to impale a lump of soap on the end of a fork and move it about in the warm water for a time. Add to this a spoonful of Scrubb's Cloudy Ammonia. Wash the article thoroughly in this, scrubbing it with a soft brush. Rinse it in clean warm water and wipe it. Take a wet cloth and cover the article with whiting or silver powder. This may be bought for the purpose. Let this dry and then brush it vigorously with a dry "silver brush." Finally polish it well with a chamois skin. If there are jewels or enamel on the article, it should not be put into the water, but the washing process may be done with a wet cloth.

How to Clean Glass.—Cruets may be washed out with vinegar into which a pinch of salt has been dropped. Thoroughly rinse them afterwards with

cold water. The glass of picture frames may be washed with warm water and soap-suds. Then they should be polished with alcohol in some form and thoroughly dried with a linen cloth.

For Linen.—In regard to linen the Sacristan will be best advised to entrust it to a convent laundry.

How to Clean Brass.—Care must be taken to see whether the brass is lacquered or not. If it is not lacquered the object may be cleaned by first applying a little of those preparations known as "Brasso" and "Shinio." Or a paste may be made of very fine wood ashes into which lemon juice is squeezed. After one or other of these things has been applied, the object should be well polished with flannel. But if the brass is lacquered it must on no account be touched with polish or paste of any kind. It should be touched as little as possible with the naked hand. All this tends to remove the lacquer. It should be rubbed gently once a week with a soft cloth. Two cloths should be used, one to hold the brass, the other to rub it. A little sweet oil may occasionally be used. All objects frequently handled—torches, acolytes' candlesticks, etc. —should be rubbed over always after use. After service it is well to rub tabernacle doors and other lacquered brass. The damp of the breath tends to destroy the lacquer.

How to Clean Carpets.—As every housewife will tell, carpets should once or twice a year be taken up and hung on a clothes line and thoroughly beaten. They should then be swept with a very stiff broom made of cane. If there are stains on the carpet there

need be no fear of using soap and water. Oriental carpets may be washed completely in this way. Indeed, it often does a carpet good to expose it from time to time to a gentle shower of rain.

How to Clean Wood.—Petrol mixed with a little oil is very useful for cleaning painted wood or varnish. Wipe the object with a cloth soaked in this mixture and then dry it carefully with a clean cloth. Even pure petroleum may be used. For unpainted wood, oak, pine, and so on, special preparations of wax may be procured. This wax preparation is very excellent for floors. It may be made by mixing beeswax with turpentine. If wax candle ends are saved they may be used for this. They are cut open to remove the wick. But ends of only the best wax candles should be used, and the burnt and dirty part should be cut off. The wax is melted and, while it is still in a liquid state, turpentine is added in sufficient quantity to prevent the mixture from solidifying again. Too much should not be applied ; but it should be very thoroughly polished. If a few layers of flannel or felt are put on a very heavy square of wood and soaked in this mixture, the floor can be kept polished for a long time by moving this by means of a broom-handle over the floor each morning. It is useful also for linoleum floors. But of course all dust must first be brushed off. If the linoleum has to be washed, as it will from time to time, with a sponge and soap and water, and then rinsed and dried, care should be taken to avoid a draught during the process. The air will make it dry in streaks.

How to Clean Marble Steps.—Warm water and soap-suds and a soft clean cloth will do all that is wanted. A little fuller's earth may be used to help.

Statues should never need cleaning. Brush them, and never let dust remain on them. If they get really dirty from neglect, the best thing is to get someone who understands the work to clean them properly. On no account should the Sacristan attempt to paint them. He is sure to do more damage than good, even if he brings heaps of good intentions to help him.

The Sacristan should never use any gold paint to renew gilt on woodwork. It will not keep colour. A professional painter should be got in to put on more gold leaf.

Vestments.—If there are stains on silk vestments use ether and rub very softly. Work well away from a fire or gas jet. Water and a little soap should take out stains from other cloths. If this is not successful use "Neufaline" in preference to benzene. This latter, unless very carefully used, is very liable to leave a circle on the surface of the cloth.

Candle-wax will often be removed by brushing and cold water. If all cannot be got away, place a thick piece of blotting-paper over the spot and iron with a hot iron. Often the desired result can be obtained by merely holding a very hot iron at some little distance.

Candle-grease spots may be removed from alabaster and marble by rubbing with talc powder and turpentine.

CHAPTER XIII

HOW TO SERVE MASS

IT will sometimes happen that the Sacristan is called upon to train the Mass servers. It will often happen that the Sacristan himself must serve Mass. He must then know how to do this. For the training of the altar-boys he will find very useful the two little books mentioned on page 18. However, it may be useful to give briefly some instructions on the correct manner of serving Mass. And here we consider the duties of a server assisting *alone*.

Strictly speaking, only one server *should* serve Mass. Decrees say : There should be only one server for a Mass, which is private in the strict sense, whether it be celebrated by a simple priest, or an Abbot, or any dignitary who is not a Bishop (S.C.R., Decr. 441 and 3059, etc.). Two servers may be tolerated for parochial Masses or on solemn days or at Masses which are celebrated on the occasion of some solemnity. On such days two torch-bearers also are allowed. They will hold torches from the beginning of the Canon until after the Consecration or until the Communion, as is explained in my "Practical Guide for Servers at High Mass," p. 15 (*cf.* S.C.R., Decr. 3059, vii.-viii.).

It is more becoming for servers to be vested in sur-

plice and soutane, and it is according to the mind of the S.C.R. in Decree 4194. But this is obligatory on all occasions on which the Blessed Sacrament is exposed, even on most private occasions (Mgr. A. Carinci, Prot. Ap. S.C.R.).

As already pointed out (see p. 103), no one may touch the sacred vessels or palls, purifiers, or corporals before they have been washed, unless he be (*a*) a cleric, or (*b*) one who has been given the care of these things—*e.g.*, the Sacristan (*cf.* Can. 1306, and S.C.R. Decrees, 14 Mar., 1906, and 23 Nov., 1906); altar-boys should be warned about this.

A single server's place is always on the opposite side to the Missal. Except during the first prayers he kneels on the lowest step of the altar, unless otherwise noted. During these first prayers he kneels on the floor to the left of and a little behind the priest.

Whenever he passes the centre of the altar he genuflects, whether the Blessed Sacrament *is present or not* (S.C.R. Decree, 16 Nov., 1906). He should *not* genuflect in the centre unless it is necessary to pass (*cf.* De Herdt i., par. 299). Thus he should not previously go to the centre before serving the wine and water, because he is already on the Epistle side : he *should* genuflect in the centre before changing the book, because he is on the Gospel side and must pass the centre.

He should never turn his back completely on the altar.

During the Mass the server should be very attentive so as to be always ready with responses. He

should, if possible, have these by heart. If he does not know them, he may use the card or his book. He should *not* say the Rosary or any prayers not connected with the Mass. He should not pay any attention to any Mass at another altar, even if it be very close and even if the Consecration is taking place (De Amicis). Thus, if he is standing for the Gospel at his Mass, he should *not* kneel because the bell is ringing for the Consecration at an altar a few yards away.

With these preliminary remarks we may now give instructions on serving Mass.

How to Serve Mass

Help the priest to vest. Take the Missal, holding it with both hands, the opening towards the left. Bow with the priest to the sacristy crucifix and move off.

At the sacristy door take Holy Water, give it to the priest, make the sign of the Cross, and proceed.

If on the way to your altar you pass (*a*) in front of the altar where the Blessed Sacrament is kept, genuflect with the priest; (*b*) in front of a priest giving Communion, kneel on both knees and bow with the priest; (*c*) in front of an altar where a priest is actually consecrating, kneel till after the elevation of the chalice; (*d*) in front of an altar where the priest is between the Consecration and Communion, act as in (*a*)—genuflect simply.

Arrived at your altar, turn to the priest and bow. Let the Missal fall into the hollow of the left arm. With the right hand take the priest's biretta, kissing

first the priest's hand and then the biretta (or bowing as if doing so).

Genuflect with the priest if the Blessed Sacrament is present; if not, genuflect when the priest bows.

Ascend the steps just a little behind the priest. Place the Missal on the stand, the opening towards the left. Do *not* open it. Descend by the side and put the biretta on the credence or some convenient place. Do not turn to the right, but to the left. Thus you will not turn your back on the altar.

Go to the centre of the altar, genuflect, cross to the Gospel side, and kneel on the ground a little to the left and to the rear of where the priest will stand.

In nomine Patris.—Make the sign of the Cross. Answer the responses clearly and distinctly.

Gloria Patri.—Bow the head.

Adjutorium nostrum.—Make the sign of the Cross. Do *not* bow during the priest's "Confiteor."

Misereatur tui.—Turn slightly towards the priest and bow during the whole of this prayer.

Confiteor Deo.—Turn to the front and bow profoundly during the whole prayer, turning towards the priest when you say "tibi Pater" and "te Pater." Remain bowed until you have answered "Amen" after the "Misereatur." Keep hands joined. Do *not* put them on the ground.

Deus tu conversus.—Bow slightly till "Et cum spiritu tuo."

Oremus.—Rise and kneel on the step (or lowest step if there are several). Do not crawl up the steps

without rising. Some say you should not kneel on the step when there is only one, but others allow it. You had better do so, otherwise you will find it more tiring.

Gloria in excelsis Deo.—Bow when the priest does so, and make the sign of the Cross at the end.

Epistle.—At the end of the Epistle say: "Deo Gratias," rise, genuflect in the centre, go round to right of priest. When the priest goes to the centre of the altar, take the Missal and stand, go to centre of the altar, genuflect, put the book on Gospel side of the altar, not straight, but turned slightly inwards.

Dominus vobiscum . . . Sequentia S. Evangelii.—Stand to left of the priest. Answer the responses. Sign your forehead, lips, and heart when the priest does so. If the Gospel begins with a sentence containing the Holy Name, bow; if not, go direct to the epistle side, genuflecting when passing the centre.

End of Gospel.—When the priest kisses the Missal, say "Laus tibi Christe," and *kneel* on the bottom step, whether the "Credo" follows or not.

Credo.—Do *not* stand during "Credo." This practice is quite wrong. All authors are against it. I have never found an author for it. Fortescue (p. 78) says: "If the Creed is said the server kneels during it."

Bow *the head* when the priest does. Bow *profoundly* when the priest genuflects.

Offertory.—When the priest uncovers the chalice, rise, do *not* go to the centre to genuflect, but go direct to credence. Take the finger towel and spread it on

the corner of the altar. Then take the wine and water cruets and put them on the towel.

Do *not* take the veil of the chalice from the priest to fold it. This is done in very few places. De Amicis says it *may* be done if the server is a cleric, but should *not* be done if he is a layman, *especially* a boy. When the priest approaches, bow, take the *wine* cruet in the right hand, kiss it and hand it to the priest. Kiss it when the priest hands it back. Similarly for the water cruet. In a Decree of November 16, 1916, S.C.R. says: "The server should kiss* both the wine and the water cruets as well when presenting them as when receiving them back. When the priest has handed back the water, bow to the crucifix, and put the cruets back on the credence. Take the finger-bowl in the left hand and the water in the right and return to the altar. Arrange the finger towel so that it may be easily picked up or hang it over left forearm. When the priest approaches, bow and pour water gently over his fingers. Take back the towel, bow, put all on credence, and return to your place *without* first genuflecting.

Orate fratres. — Do not answer "Suscipiat Dominus . . ." at once, but wait till priest has turned completely round. He has a long prayer to say silently.

Sanctus, Sanctus, Sanctus.—The server rings the bell firmly and briefly each time the priest says "Sanctus," bowing his head at the same time. Make the sign of the Cross with the priest.

* No kissing is done in Masses for the Dead.

Communicantes.—Where it is the custom (it seldom is customary now, though it is in the rubrics of the Missal), rise and light the third, or elevation, candle on the Epistle side.

Hanc igitur.—When the priest spreads his hands over the chalice, ring the bell once. Ring *once* firmly. Don't tinkle it.

Qui pridie quam pateretur.—When the priest raises and joins his hands again before his breast, rise and, without genuflecting, kneel on the top step just to the right of the priest. Take the bell with you.

Hoc est Corpus Meum.—With the left hand raise the lower edge of the chasuble. With the right hand ring the bell three times with short and firm rings, once when the priest genuflects, once when he raises the Sacred Host, once when he genuflects again.

Similarly for the elevation of the chalice.

Or the rubrics allow two long rings, once from genuflection before to genuflection after each elevation. But do *not*, as is often done, ring again, a sort of seventh ring when all is over.

Then rise and return to your place.

Nobis quoque peccatoribus.—The server should *not* strike his breast, as some say, at those words (Decr. 3535, 3), "Nobis quoque," nor at "Domine non sum dignus."

Agnus Dei.—Strike your breast at each "Agnus Dei."

Domine non sum dignus.—Where it is the custom (and it is almost universally the custom), ring the bell at each "Domine non sum dignus."

Quid retribuam Domino.—When the priest uncovers the chalice, look to see if there are any communicants.

(*a*) If there are communicants—

If necessary, arrange the Communion cloth, and then go and kneel on the side step on the Epistle side. You will thus not turn your back on the Blessed Sacrament. Bow, and say the "Confiteor." Answer "Amen" when the priest says "Misereatur" and "Indulgentiam."

(*b*) But if there are no communicants—

Rise, go at once to the credence, take wine in your right hand and water in your left, go up to the top of the altar platform and stand on the right of the priest. When he holds out the chalice, pour wine in *gently* till he signs to you, then stop at once. Some priests do not like a lot of wine. Then go and stand at the Epistle corner.

When the priest offers the chalice with his fingers inside, pour first wine then water gently over the priest's fingers. Bow and put back the cruets.

Then take the book to the Epistle side and the veil of the chalice to the Gospel side (if this is the custom of the place).

(If the elevation candle has been lighted, you now extinguish it.)

Then go and kneel on the Gospel side, taking care always to genuflect whenever you pass the centre of the altar.

Ite Missa Est, or Benedicamus Domino.—Reply

"Deo Gratias." In Masses for the Dead say "Amen" after "Requiescant in pace."

If the Missal has been left open, take it at once to the Gospel side. Kneel then at the Gospel side. Rise and answer the responses after the priest's blessing, signing your forehead, lips, and heart as at the first Gospel.

If the book is not left open it is not moved. After the responses before the last Gospel go and stand on the Epistle side.

At the end of the last Gospel say "Deo Gratias," and kneel on the ground as at the beginning.

Last Prayers.—Give the priest the card of prayers to read from if he needs it.

During the last two prayers get the Missal and the priest's biretta.

When the priest is ready to leave, kiss* the biretta and then the priest's hand.

Proceed to the sacristy. Bow with priest to the sacristy crucifix. Put down the Missal and help the priest to unvest.

In going to the sacristy the same rules in regard to passing altars are to be followed as when leaving it.

When the priest has unvested, put out the candles on the altar, if there is not another Mass.

* No object is kissed by the server at any time during a Mass for the Dead.

CHAPTER XIV

AN ORDINARY SUNDAY OR HOLIDAY: HOW TO PREPARE FOR SERVICES

THE Sacristan should arrive at the church in very good time before the first Mass unless he has made many preparations for service the previous evening. Some things, however, must of necessity be done in the morning. Some others should be left till morning, as, for instance, uncovering and preparing the altar. Let us begin from the end of the services of one day—suppose Saturday—and follow the Sacristan through his preparations for Sunday.

THE EVENING BEFORE.—After the last service, if there are any, on the day before, the Sacristan may begin his preparations for the services of the morrow. He may first prepare the Missals for the various altars.

How to Prepare the Missal.—If it is the custom of the Church to cover the Missal, select the cover of the colour of the next day's Mass and put it on the Missal. The colour will be found in the "Ordo Divini Officii." Find the Mass that is to be said. This is usually marked in heavy type at the beginning of the paragraph regarding the day. Put one of the bundle of markers in here so that the end of the marker comes out of the book, when closed, at the side of the

page, not from the bottom. Then see whether there are any commemorations. Find and mark these in the same way. Then put a mark at the place where the Bishop's "Oratio imperata" is found. This will usually be one of the "Orationes ad diversa" which come towards the end of the Missal after the votive Masses. Finally, mark the preface. On a saint's day this will be the last one. Feasts of the B.V.M. and the Apostles have special ones of their own. The preface on Sundays is usually that marked "Trinitatis." Feasts of Our Lord often have special prefaces. Whenever the preface is not the last one which comes immediately before the canon, it will be mentioned in the Mass just after the "secreta" prayer. Any spare markers should now be passed through the book so that they come out at the bottom near the back. This tells the priest that they are not to be attended to.

To make the above more simple we may consider in detail one or two actual extracts from the "Ordo":

30 *F.* 2. **S. Rosæ** *Limanæ* V., dp.—Off. ordin., **A** 9. l. et com. Ss. Mm. in L. et Mis., orr. prr.—Vp. a cap. seq., com. præc.

The figure 30 gives the day of the month. The large **A** tells the colour, white. (Sometimes this is put at the beginning.) *F.* 2 gives the day of the week, the second. We find next that the feast is that of St. Rose of Lima, Virgin. Turn up August 30 in the Missal, and you find "Die xxx S. Rosæ

Limanæ Virginis." But there is no Mass. There is only one prayer. But the first words say "Missa 'Dilexisti' de Communi Virginum." Put your first marker in where you have the book open, letting it lie *across* the page, and then turn to the "Common Masses" until you find one marked "Pro Virgine," the first word of which is "Dilexisti." Put your second marker here. Now you see "Com. Ss. Mm. in L. et Mis." This means that there is a commemoration of holy martyrs in Lauds and Mass. Who those holy martyrs are you will find by looking to the day before. (Sometimes instead of the name being mentioned you find just "simp.") These you will find under St. Rose's feast, already marked. Now mark the ordinary preface, put all surplus markers straight through the book, and close the Missal. It is ready for the priest.

31 ✠ Dom. 23. p. Pent.—1 Nov.,—sd.—Off. V Dom. et pr.—Suffr.—Ad Prim. *Quicumque* et prec.—Mis. 2. or. *A cunctis*, 3. ad libit., Cr., Prf. Trinit.—Vp. seq. pr., com. Dom.—Compl. Dom.

In this example we find that the colour is **V**, green. The Mass is of Twenty-Third Sunday after Pentecost. What follows has to do only with the Divine Office. Find the Twenty-Third Sunday after Pentecost and mark that. You are told "2. or. (oratio) '*A cunctis.*'" Look now for the prayer "A cunctis." This you will find in the "Orationes Diversæ" mentioned above : it is the second. The third prayer is marked

"ad libit." Do not mark this. The priest selects it. Mark the Bishop's "Oratio imperata" and the preface of the Trinity. Draw the remaining markers through the book, and the Missal is ready for Mass.

Having marked the Missal, the Sacristan may now lay the vestments for the morrow's Masses. If he does this overnight he should have some pieces of sheeting large enough to cover each set, to prevent dust from falling on them before morning. He will find the colour of the vestments required from the "Ordo." A=white; R=red; U=violet or purple; V=green. If marked, black is generally shown N. But black is usually not marked except on November 2. A black Mass on other days is left largely to the choice of the priest. Days when black may be used are those where "semid.," or simply "sd.," occurs after the title of the feast.

How to Lay Vestments for Mass.—Spread a cloth on the vesting table (see p. 66). Select the vestments of the colour required. Take first the chasuble, holding it by the shoulders with the back towards yourself. Lay it across the vesting table so that the shoulders of the vestment lie well towards the back of the table. Take the edges of the back just where it falls over the edge of the table, and draw the vestment up till the bottom of the chasuble just clears the edge of the table. Lay the vestment down so that it lies in an S-shaped fold.* The chasuble now lies conveniently for the priest to vest. Next take the stole. Lay it on the table so that the

* Do not fold a chasuble with much gold embroidery.

two ends are just clear of the edge. Put the centre cross at about the centre of the chasuble as it now lies, and you will find that the stole roughly forms an H. Lay the maniple on top of the stole so that the cross of the maniple is in a line with the two crosses of the stole and the vestment lies across the stole. Next put the girdle loosely on the vestments as now arranged. The two knots of the girdle should be together on the right of the vestments, and the cord be coiled double towards the left. The centre of the cord should be easy to pick up. Take the alb by the two shoulders, the front towards the table, and lay it as far across the vestments as you can conveniently reach. Pick up the back of the garment and so arrange it that it forms a sort of rough ring. On this spread the veil of the chalice and put the burse upon it. Over the whole spread a cloth of some kind to protect from dust. Always have a pincushion on the table.

That is all that can be done overnight. The chalices should on no account be prepared till the morning. The Sacristan before leaving for home should go round the church to see that all people have left. He closes and locks all the outer doors. He extinguishes all votive candles, being careful to remember to relight them betimes in the morning. He looks to the sanctuary lamp, trims and fills it if necessary. He finally locks the sacristy and hands the keys of the church to the priest.

In the Morning.—The Sacristan arrives in good time in the morning. He opens wide all the doors

to give the church a good airing, except in cold weather. Then he proceeds at once to prepare the altars for Mass. At the right time he rings the Angelus. The morning Angelus is usually at six o'clock. The ordinary way to ring the Angelus is to toll the bell three times and then pause for the space of a Hail, Mary. This is done three times and then nine strokes are given.

How to Prepare for Low Mass.—In the Sacristy: Take the covers off the vestments if they were put out overnight. If not, lay the vestments as just described. Put the Missal at the right of each set of vestments so that the priest may glance at it before vesting. Take the chalice from the safe where it is kept and stand it at the left of the vestments. Beside it put the altar bread-box. Take the pall from the burse and put it on top of the paten which rests on the chalice. This will prevent dust from getting on the paten. Lay the burse beside the chalice and on it the folded veil. The altar-server (one only should serve at a Low Mass) will find soutane and cotta in the altar-boys' sacristy. Get the cruets from the place where they are kept and see that they are clean. If they have been properly put away there will be no doubt about this. Put wine into one and water into the other,* place them on their dish and at once cover them with the finger towel to keep flies out. *In the Sanctuary:* Remove the covers from the altar and from the altar-

* The cruets should not be quite filled. If too much water is put in, it is difficult to prevent it from rushing out.

rails (see p. 48). These should be neatly folded and taken to the sacristy or put somewhere out of sight. Put on the altar the cards in their right places and the Missal-stand on the Epistle side. If it is the custom, the Missal-stand should be covered with a veil of the colour of the day. Do *not* put the Missal on the stand: it should be carried in by the server. Remember to put the key of the tabernacle near the centre of the altar. Hang the Communion cloth along the rails and let it hang down. On the credence put the sanctus bell, the card for the prayers after Mass, and the large pall or Communion dish, in case the server wants to go to Communion. The cruets, bowl, and finger towel are usually seen to by the server when he lights the candles. Or they may be put on the credence by the Sacristan. Put on the antependium of the right colour. See that the wicks of the candles are ready for lighting. If it is Sunday, see that the Book of the Epistles and Gospels and the weekly notice-book are ready to hand at the place where the notices are usually read. If it is necessary, put a ciborium filled with particles for consecration just to the left of where the chalice will stand. Lay the veil of the ciborium beside it. The veil is not put on till after the particles have been consecrated. See that the veil of the tabernacle is of the colour of the day.

The last Mass of the Sunday will possibly be a High Mass or a Missa Cantata. In any case, in England there will surely be the "Asperges" before

the last Mass. All these will require special preparations. There will probably be a sermon also to be considered.

Preparation for the Asperges.—In the sacristy the cope of the colour of the day must be put out. If the Celebrant gives the "Asperges" first and then returns to the sacristy to vest, the vestments for Mass remain as they were. If he does not return, then the chasuble and maniple must be taken to the sedile or bench. If High Mass follows, the maniples for Deacon and Subdeacon must also be taken to the sedilia. In the sacristy also there should be the large bowl in which the Holy Water is kept. This will have been emptied into the piscina and refilled with clean water. Beside it on a table a bowl of salt and the Ritual or a Missal open at "Ordo ad faciendam Aquam Benedictam." In the Missal this is the first of the "Benedictiones diversæ" towards the end. This is the time when the Holy Water for the week should be blessed according to the rubrics of the Missal. There must be also at hand the Holy-Water vessel (empty) and the sprinkler. If another priest than the Celebrant blesses the Holy Water, he will wear a surplice and purple stole. If acolytes for High Mass are not present with their candles, the Mass server should have a candle. The priest will need a towel.

Preparation for High Mass.—In the Sacristy: Besides the Mass vestments for the Celebrant, there must be the vestments of Deacon and Subdeacon. On the right of the Celebrant, dalmatic, stole,

maniple, girdle, and alb. On the left of the Celebrant, tunic, maniple, girdle, and alb. For High Mass amices should be spread over the albs. However, the priests may use their own. (If the Subdeacon is not yet in major orders, he will not wear a maniple.) See that there are candles in the torches. They will not be needed, however, till the Sanctus. See that the acolytes' candles are ready. See that there is incense in the boat. In good time have charcoal ready lighted in the thurible. *In the Sanctuary:* If the altar has already been arranged for Low Mass, there will be little to add. The cards may be a better set. Six candles will be ready for lighting by the acolytes. The Missal will be put *open* on the book-stand. On the credence there must be a white cloth. In the centre of the credence place the chalice arranged for Mass thus. On the cup of the chalice hang the purifier; on that place the paten with a host. Then put on the pall and cover with the veil. The burse goes on top. Cover all with the humeral veil. On the credence also place the cruets, bowl, finger towel, bell, and Book of Epistles and Gospels. Leave room at the back for the acolytes to stand their candles. If not kept permanently in the sanctuary, remember to put out the sedilia (see p. 43) or a bench for the sacred ministers and seats for the various servers. The acolytes' seats, which should be without backs, will be beside the credence.

Preparation for Missa Cantata.—As for High Mass except the following: The chalice is not put on the credence, but in its place on the altar on a spread

corporal,* the burse standing against the altar-ledge to the left of the tabernacle. The custom of turning back the front part of the corporal is wrong. Strictly speaking, there should be no thurible, as incense is forbidden (S.C.R. 3328), but long-established custom approved by the Bishops allows it when there are not enough priests for High Mass (Fortescue, p. 137). Strictly speaking, also, the acolytes should stand facing each other on either side of the Celebrant when he sits. They will therefore not need seats unless there be a sermon. But again, custom is often against this; and, except that there are no Deacon and Subdeacon, the service differs little from a High Mass.

Preparation for a Sermon.—A rather better surplice and a preaching stole of the colour of the day will be put on the vesting table in the sacristy. Beside it should be put the book of notices and the book containing the banns to be published, so that the preacher may look through what he has to read. Sometimes the rector's handwriting is not too legible, and sometimes there are names difficult to pronounce. With these must be placed the book containing the Epistles and Gospels in English. The Sacristan should also be very careful to see that the pulpit is properly dusted.

After the last Mass on Sundays, or the early afternoon, is generally the time for the solemn Baptism

* This should, however, be done by the priest before vesting. A lay-Sacristan should never unfold a corporal used for Mass.

of children. In good time, therefore, the Sacristan will make the necessary preparations.

Preparations for Solemn Baptism.—In the sacristy put out a surplice and purple stole and the Ritual. *In the porch* or the vestibule, or wherever the first part of the ceremony takes place, there should be a table or standing desk, on which is the Book of Baptisms (Liber Baptizatorum). A pen and ink will also be needed. Look to see that there is a piece of blotting-paper at the page where the last Baptism was entered. There must be here, too, a dish of fine, clean salt. If possible, a server should be warned to attend in surplice and soutane. If not, the Sacristan himself should assist. At the place where the godparents with the children to be baptized assemble, there should be some forms for their comfort while waiting. *In the baptistery* a white cloth should be spread on the little table (see p. 34). On this should be placed the oil stocks taken from their little cupboard. There will be needed four times as many little pieces of cotton-wool as there are children to be baptized. A good plan is to make a lot of these little balls of cotton-wool and keep them in a neat box. One large piece of cotton-wool is not good. The priest can with difficulty tear off bits using only one hand. There must be a dish to receive the used cotton-wool. There must be also a white stole. Baruffaldi describes as "sordid" the practice of using a double-sided stole, white on one side and purple on the other. Such a thing is very useful for sick calls. There is no excuse for it in the

church. On the table there should be a plate with a small piece of bread and a jug, basin, and towel for the priest's fingers. There will be in readiness also the white garment (see p. 36) and lighted candle for the baptized.

When the ceremony is just about to begin will be soon enough for the oil stocks, O.C. and Ch. (see p. 105), to be put out. The Sacristan should then open the bapistery gates and uncover the font. If the font has not a piscina in it as described above (p. 35), there must be a basin to catch the water which falls from the child's head. This must be later thrown into the piscina of the church, if there is none in the baptistery. So also the bread with which the priest wiped the oil from his fingers, and the water he washed them in, must be thrown into the piscina. The wads of cotton-wool that were used should be burnt and the ashes thrown into the piscina. The Sacristan should see that immediately after the ceremony the Holy Oils are put away at once, the font closed and locked, and the baptistery gates also locked.

In the evening of Sunday there will be most probably Benediction and a sermon. Possibly there will first be Vespers, or Rosary. All these will need preparation. As soon, therefore, as the Sacristan has put away the vestments used for Mass, he should make all ready for the evening service.

Preparation for Vespers.—We are not considering here Solemn Vespers as carried out in a great cathedral, but the ceremony as usually conducted in a

parish church where priests are not numerous. In the sacristy there must be a surplice and cope of the colour of the Vespers—*i.e.*, the colour of the Mass of that morning if second Vespers are said, the colour of the Mass of next morning if first Vespers are sung. The Celebrant does not wear a stole. If there are assistants they may also wear copes of the same colour. In the boys' sacristy the acolytes' candles will be lighted and fire got ready for the thurible. On the altar there will be only six candles lighted. The cover should *not* be removed from the table of the altar, but it should be folded back a little from the front. There should be a seat for the Celebrant as at Missa Cantata. In front of the Celebrant's seat there should be a lectern. A stool should be put for the Master of Ceremonies, so that he may sit facing the people close to the Celebrant's right but a little to his front. In the centre of the sanctuary there will be another lectern if there are cantors. Seats for the two cope-men are put on either side of the sanctuary facing the altar.

Preparation for Compline.—Very little preparation is needed for this ceremony. In the sacristy the usual preparations for Benediction will be made. But for Compline the Celebrant will wear only a surplice. The thurible will not be prepared until Benediction. It is not required for this "Hour" of the Office. Nor are any acolytes' candles or torches carried. In the sanctuary seats will be required for the Celebrant and others taking part. The altar need not be uncovered if Benediction is not to follow.

But if Compline is sung, as is usually the case, immediately before Benediction, the altar may be prepared for that service. There seems to be no rule as to the number of candles required. Some say that there should not be so many as at Vespers. Fortescue, however, suggests that six should be lighted, as that is the usual number for a public service.

Preparation for Benediction.—The altar should be well and tastefully decorated with flowers according to the season and to the solemnity of the feast. A goodly number of candles should be lighted according to the solemnity, but there must be *at least twelve* for a monstrance Benediction. There may, however, be many more. The veil of the tabernacle and the antependium are always white for Benediction. The altar-cover is, of course, removed from the altar. Sometimes a small altar-cloth is spread on the altar to save the altar-cloths from falling wax. The throne for exposition (see p. 59) is put in position. The crucifix will be removed from the altar. A white burse containing a corporal is put in the centre of the altar. Over this is placed the key of the tabernacle. Put the monstrance on the altar. It should be covered by a white veil.

Should Benediction follow Vespers, the extra candlesticks, vases of flowers, and so on may be put in readiness behind the altar or just outside the door. But the altar should not be dressed before Vespers. If the priest proceeds to give Benediction immediately after Vespers, the tabernacle veil and antependium need not be changed unless he goes first to

the sacristy. If the sermon intervenes, then, of course, all must be arranged as above. Long-standing custom may sanction the practice of preparing the altar for Benediction before Vespers. Where possible, it is better to follow the rule given. It is often easy to put the colour for Vespers over the white for Benediction.

Remember to put the "Ritus Servandus" and bell on the altar steps.

Preparations in the sacristy will be as follows. There will be put ready a white cope, white stole and surplice for the Celebrant. If there is an assistant priest he will require a surplice and white stole. If it is a Solemn Benediction the Celebrant will wear amice, alb, girdle, and stole under the cope, and the vestments for Deacon and Subdeacon will be required. None wear maniples. Acolytes' candles, torches, and thurible must be got ready.

When all is over the Sacristan will put everything carefully away, see that everything in the church is in order, put the altar-cover on the altar again, and lock the church. He will then prepare everything in the sacristy for next day's Masses, take a last look at the sanctuary lamp, lock the sacristy, and take the keys to the priest.

CHAPTER XV

A WEEKDAY AND ITS WORK

EACH morning the Sacristan should arrive in good time to get all in readiness for the Masses. During the time of the Masses he will remain in the sacristy on the alert to see that nothing is wanted anywhere, and quick to supply all defects. He should arrange for altar-servers to be ready for all the priests. He should see that they light the candles and fill the cruets when required. He must keep order in the altar-boys' sacristy. Preparation for Mass has already been described.

But other ceremonies will take place on weekdays besides those already mentioned. It is usually after last Mass, sometimes at other times of the day, according to local custom, that women come to be "churched." "Churching" is the ceremony of blessing a woman after the birth of her child. She comes to the church to give thanks to God, and asks for the Church's blessing for herself and her child. The ceremony comes very probably from the old Mosaic custom of "purification" which women were bound to observe.

Preparation for Churching.—A kneeling stool for the woman should be placed in the porch or vesti-

bule, for there the ceremony begins. Each woman, unless she has brought one with her, should be given a small lighted candle to hold. In the sacristy prepare a surplice and white stole and the ritual. The Holy-Water vessel and sprinkler will be required both at the beginning and end of the ceremony. Let one of the Mass servers be kept, if possible, to carry this; or the Sacristan may carry it. It looks undignified to see the priest carrying the sprinkler throughout the ceremony.

Various other rites will occur on weekdays more frequently than on Sundays. There will be weddings and funerals and receptions of converts and so on.

Preparation for a Wedding.—The marriage is followed frequently by a nuptial Mass; but this may not be said on a Sunday or a day of devotion (one of the former holidays of obligation). Much less may it be said on one of the present holidays of obligation, or on a double of the first or second class. However, on these days the marriage may be celebrated at Mass, the Mass of the day being said. If a nuptial Mass is said, the vestments will be white, otherwise the colour of the day. The altar may be decorated as for a feast, and more candles are allowed than for an ordinary Low Mass. In the sacristy there will need to be a table and chair for the signing of the registers. On this should be placed the marriage register and pen and ink. The registrar will bring his own things. Besides the vestments for the Mass, there must be prepared a small tray or salver, on which the

ring is placed for blessing, the Holy-Water vessel and sprinkler, and the Ritual. If there is to be no nuptial Mass, instead of the Mass vestments a surplice and white stole will be needed.

The marriage takes place in the church before the High Altar, if both parties are Catholics. It may be allowed for special reasons in a side chapel. In the case of mixed marriages, it is in some places required that they should not be celebrated before the High Altar or with great pomp.

If the nuptial Mass follows the marriage, the bridegroom and bride are usually given prie-dieus and chairs just in front of the altar-rails. These should not be placed in the sanctuary, as is sometimes done. However, the Sacristan will, of course, follow in this, as in other things, the directions of the rector or parish priest.*

Preparations for a Funeral.—A funeral may or may not be preceded by a requiem Mass. In any case the altar will be stripped of decorations. There should be a black antependium, especially if the altar is one of those highly ornamental ones† (see p. 61). The veil of the tabernacle will be purple. Candles should be of unbleached wax.

If there is a requiem Mass the altar-cards should

* Before the married couple leave the church the Sacristan had better go to the porch and tactfully request the guests not to throw confetti near the church door. It will give him a lot of trouble if this is not observed.

† But if the Blessed Sacrament is left in the tabernacle the antependium must be violet and not black (S.C.R., March 20, 1869).

be very plain. The Missal-stand should be draped in black. Vestments will, of course, be black.

Whether there be a requiem Mass or not, there will be required a bier on which the coffin is placed. This is erected just outside the sanctuary gates. It is placed so that the head of the coffin, if it be that of a priest, the foot if of a lay-person, is turned towards the altar. At equal distances around this there should be six large candlesticks holding candles of unbleached wax, three on each side. If there is not a fairly long distance between the Communion rails and the front benches, it will be necessary to move a few of these, so that the Celebrant and assistant may be able to walk round the bier.

In the sacristy there must be prepared the black vestments for Mass and a black cope. The priest will wear this when he receives the body at the church door. Acolytes' candlesticks and torches should have candles of unbleached wax. The thurible, boat, and Holy-Water vessel with sprinkler must be prepared. There should be some candles in a basket for distribution among the clergy and chief mourners during the absolution prayers. The processional cross must be ready. If it is not a High Mass, and there is in consequence no Subdeacon, a server must be told off to carry it.

Preparation for Reception of a Convert.—A chair should be placed on the Epistle side of the altar. If the altar is a long way from the altar-rails, the chair is usually put on the Epistle side near the Communion rail, at which the convert may conveniently

kneel. A Book of the Gospels should be put in front of where the convert will kneel. In the sacristy there should be a surplice and purple stole and a white stole (not purple and white stole) for the priest. The Ritual must be ready, and, if there is one in the sacristy, one of those booklets for the reception of converts from which the convert may read the prescribed form for the profession of faith. There must be ready also in the sacristy a basin to catch the water used at Baptism and a small jug of Holy Water. Baptismal water is not used for conditional Baptism. If the person has *certainly never been baptized*, the ordinary ceremonies of Baptism for infants will be performed (*cf.* "Ordo Administrandi").

On a weekday the Sacristan's time will be occupied in the care and cleaning of the church. These will be found described in another place. His evening will usually be free. But there may be a sodality or confraternity meeting. This will possibly be held in a side chapel. But after the meeting the sodalists and priest may go to the altar, where the Blessed Sacrament is kept, for Benediction. This will probably be a simple Benediction with the ciborium.

Preparation for Benediction with Ciborium.—This is a simple little ceremony which may be held any day, and for which no permission from the Bishop is required. Canon 1274 says: "In churches and oratories where it is allowed to keep the Blessed Eucharist, private exposition with the pyx may take place for any just cause without leave of the ordinary." The throne for exposition will not be

required, as the ciborium is moved only to the door of the tabernacle. The thurible will not be needed (S.C.R., September 11, 1847), though it may be used. At least six* candles should be lighted. There should be at least two altar-boys with candles or torches. The humeral veil, Benediction book, and bell will be needed. The priest will wear only a surplice and white stole.

Should word come to the Sacristan during the day that a priest is to take the Blessed Sacrament to the sick, he should light two candles on the altar, get the little pyx and sick-call case ready for the priest in the sacristy, and put the key of the tabernacle on the altar. When the priest goes to open the tabernacle the Sacristan should ring the little bell to warn people in the church to kneel down, if they should be walking about.

* *Cf.* "Ritus Servandus."

CHAPTER XVI

PREPARATIONS FOR OCCASIONAL SERVICES THROUGHOUT THE YEAR

Advent

ADVENT is a penitential season. Therefore the colour of the vestments will be purple, except the third Sunday, "Gaudete," when it is rose colour. Purple may be used if there are no rose-coloured vestments.

The altars should not be adorned with flowers. Flowers in small quantities are allowed only on "Gaudete" Sunday.

Should there be High Mass of the Sunday during Advent, the ministers do not wear dalmatic and tunic, except on "Gaudete" Sunday. They wear "folded chasubles," or, if these cannot be provided, they assist in albs only with stole and maniple for the Deacon and maniple for the Subdeacon. If folded chasubles are worn, a "broad stole" will be required for the Deacon. It is placed in readiness on the sedile of the Deacon. He puts it on instead of the chasuble when he sings the Gospel.

The "broad stole" is a wide piece of purple silk, about the length of an ordinary stole. It really is not a stole. In former times the Deacon took off his

chasuble, folded it lengthwise, and then put it on again across his shoulders above his stole. This being difficult, the "broad stole" was substituted.

Chasubles are so folded as to shorten by half *the front* of the chasuble. This is done in such a way that the bottom edge still remains at the bottom and is not turned underneath. A large plait is made above and then pinned.

Christmas

The colour is, of course, white. The altar and church generally will be decked in the finest possible manner. Everything should be of the best.

The priest says three Masses on that day. If a priest says all three without leaving the altar, he should be provided with three Hosts. The altar-boy must be warned not to offer the ablutions for the first two Masses. A little bowl of water and a purifier should be put on the altar for this purpose. If there is a midnight Mass, the customs of the place and the ordinations of the Bishop will be observed.

Purification or Candlemas

Two colours—purple for the blessing of the candles, white for the Mass.

In the sacristy the priest vests in purple stole and cope over the alb. If it is a High Mass, Deacon and Subdeacon wear folded chasubles or merely albs. The deacon wears a purple stole. None wear maniples. If a priest is to help to give out the candles, he will need a surplice and purple stole.

Acolytes' candles, thurible, Holy-Water vessel, and processional cross will be needed. The cross, however, is carried only if the procession of candles is to follow.

Candles to be blessed are placed on a little table quite close to the epistle corner of the altar. The Sacristan will remove this after the blessing and before the Mass.

Vases of flowers and the charts for Mass should be in readiness, for example, behind the altar, but not on the altar.

Six candles are lit on the altar. Purple veil for the tabernacle and antependium should be placed over white ones. The credence is arranged as for Mass. If a server does not bring in the Holy-Water vessel and sprinkler, these should be put on the credence. In addition there will be needed a ewer of water and basin and a hand towel and a piece of bread on a plate. A purple humeral veil will also be needed. On the sedilia will be laid in their proper places the vestments of the colour needed for Mass. If the colour of the vestments is not purple, as it would be if it were a privileged Sunday, the Sacristan will remove the purple antependium and tabernacle veil after the blessing and before the Mass. He will at the same time put flowers on the altar and the charts in their places. When the Mass has begun, the Sacristan should bring the purple cope, etc., from the sedilia to the sacristy.

Ash Wednesday

Strictly speaking, the ashes should be made from palms blessed and kept from the preceding year. In practice they may be obtained from certain convents and other places where they are properly prepared.

The altar on Ash Wednesday should have absolutely no ornaments other than the cross, candles, and purple veil and antependium. Only four candles should be lit. Vestments of purple will be prepared in the sacristy. These will include stole and cope for the Celebrant and either folded chasubles for the ministers, with purple stole for the Deacon, or simply a purple stole for the Deacon. This, of course, if there are Deacon and Subdeacon. Thurible and Holy-Water vessel and sprinkler will be needed. On the credence also there must be bread, ewer, basin, and small hand towel for the priest to wash his hands after the distribution of ashes. For this a slice of lemon helps much. On the sedilia will be put the vestments required for Mass.

Lent

During Lent the altars will have no flowers at all. A few may be allowed only for Benediction.

The colour of the vestments is always purple except on the fourth Sunday ("Lætare" Sunday), when it is rose colour. Flowers are allowed on that day.

At High Mass, when the Mass is of the season,

Deacon and Subdeacon do not wear dalmatic and tunic, but folded chasubles or no chasubles. The "broad stole" for the Deacon will be needed.

On the Saturday before Passion Sunday all statues, pictures, and crucifixes in the church and sacristy must be covered with purple veils. These veils should be perfectly plain and not ornamented in any way. And this rule does *not* include only one or two pictures and statues around the High Altar. The only exception made is for the pictures of the Stations of the Cross. However, little statues or figures which are really merely part of some other object, as, for instance, little figures which are sometimes carved around the pulpit or font, are not included and need not be veiled.

These veils, except those on the crucifixes, must on no account be removed until towards the end of the Litanies on Holy Saturday. The veils on the crucifixes will be all taken off as soon as the Celebrant has unveiled the crucifix on Good Friday.

Palm Sunday

In the altar-boys' sacristy all those things will be required which are usually needed for High Mass. In addition, the processional cross must be got ready. This must be covered with a purple veil. It should have a purple tape attached to it for tying a palm to it later. But it will be taken and placed near the credence.

In the priests' sacristy will be laid out the purple cope and stole, the girdle, alb, and amice for the

Celebrant. For the Deacon there must be a purple folded chasuble and stole, as well as alb, girdle, and amice. For the Subdeacon, folded chasuble, girdle, alb, and amice. There must be the three purple stoles and maniples, albs, girdles, and amices for the three Deacons, who will sing the Passion. They will require three books from which to sing. The altar should have no ornaments. Instead of flowers it is generally the custom to put palms between the candlesticks. Just beside the altar on the Epistle side put a small table on which are the palms to be blessed. Cover this with a white veil. At the place where the Gospel is sung put three lecterns for the Passion.

On the credence put the things needed for Candlemas Day. At the sedilia put the purple chasuble and maniple for the Celebrant, the "broad stole" and purple maniple for the Deacon, and the maniple for the Subdeacon.

While the distribution of palms is going on, the Sacristan might tie a palm to the processional cross. While the procession of palms is in progress, the Sacristan might remove the table and all remaining palms to the sacristy.

Wednesday of Holy Week

The Office of Tenebræ may or may not be sung on this day as on Thursday and Friday. The following preparations will be needed.

In the sacristy have sufficient surplices for those taking part. On the altar there will be no decora-

tions whatever. A purple antependium will be used on the Wednesday only. On the altar have a crucifix and six unbleached candles in candlesticks.

At the place where the Epistle is usually sung have the triangular candlestick. See that a long extinguisher is near at hand. Do NOT put a white candle at the top of the triangle. In the centre of the sanctuary there should be a lectern for the reading of the lessons.

Be ready to lower all lights of the church during the Benedictus.

Maundy Thursday

The chief thing to prepare specially for to-day is the Altar of Repose. This is usually in one of the side chapels. It should be decorated with all possible splendour. There must be a tabernacle on it which will lock. Sometimes this is built specially to represent a sepulchre.

In the sacristy will be required the white vestments and all other things for a solemn High Mass. Two thuribles will be needed for the procession after the Mass. There will be needed also an amice, alb, girdle, and white tunic for the second Subdeacon, who will act as cross-bearer. The processional cross should be covered with a purple veil, but the crucifix on the altar should have a *white* veil.

On the credence, besides the things usually required for a High Mass, there should be a chalice and paten for the Altar of Repose. If the tabernacle of repose or the sepulchre should have a very small

door, make sure that this chalice can easily be put in. On this chalice there should be a pall, a white silk veil, and a white silk ribbon to tie it up. Remember to put *two* large hosts on the paten to be used at Mass. In a convenient place there must be white stoles for such priests as may go to Communion. Near the credence also there must be a white cope for the Celebrant. Or this may be brought at the right time from the sacristy.

If the church possesses two canopies, the small one should be put near the credence, the large one at some convenient place, so that the canopy-bearers may be able to get it at the right time and bring it to the sanctuary gates.

The wooden clapper for use instead of the sanctuary bell should be placed on the credence. Usually several bells, sometimes even the church bell also, are rung during the "Gloria." All bells should be gathered up after the "Gloria" and put aside until the "Gloria" on Holy Saturday.

Prie-dieus and benches should be arranged before the Altar of Repose after the ceremony. These will be for those who come to adore the Blessed Sacrament during the day.

On the Altar of Repose *at least* six wax candles must burn perpetually. Usually there are more. No images or relics of saints are allowed.

The ceremony of the washing of the feet is not customary in small churches.

Good Friday

In the sacristy black vestments will be laid out. The Celebrant will have amice, alb, girdle, black stole, maniple, and chasuble. The Deacon will need amice, alb, girdle, black maniple, stole, and *folded* chasuble or no chasuble. The same will be laid for the Subdeacon, except that he has no maniple. There must be besides three amices, albs, girdles, and black maniples and stoles for the Deacons of the Passion. The altar should be quite unadorned. On it there will be six candlesticks with unbleached candles. These will not be lighted. In the centre of the altar-stand a large crucifix covered with a purple veil.* This should be put on so that it may be very easily taken off. There should be no carpet on the predella. In the centre of the predella steps for the Celebrant, and on either side for the Deacon and Subdeacon, there should be cushions covered with purple for the prostration. The altar should not be covered with an altar-cloth. This is put on the credence. The acolytes put it on during the prostration.

Cruets, finger-bowl, and finger towel will be put on the credence. The credence itself is covered by a white cloth only large enough to cover the top, not to fall down the sides.

On the credence also there should be the Missal on an uncovered stand, a second Missal for the ministers

* A black veil is allowed, if such is the custom ("Mem. Rituum").

to read the reproaches, a black burse containing a corporal, the black veil for the chalice, a purifier, the wooden clapper, the acolytes' candlesticks containing unbleached candles, and a black "broad stole" for the Deacon.

Somewhere near there should be a roll of purple carpet, long enough to extend from the altar-steps to the sanctuary gates. A large cushion covered with purple will be needed to put the crucifix on during the veneration of the cross. On the Gospel side the three lecterns will be needed for the Passion, as on Palm Sunday.

In the Chapel of Repose the benches must be removed. Candles for the procession should be placed there and the torches. Or these latter may be carried out unlighted. The canopies should be in readiness. Remember to have tapers at hand with which torches and candles may be lighted.

The Sacristan should see that the veils are taken from all crucifixes in the church as soon as the Celebrant has uncovered that on the High Altar.*

Holy Saturday

Holy Saturday needs a goodly amount of preparation. First, see in good time to the making of the triple candle. This is sometimes forgotten, and the triple candle cannot be made in a hurry. Take three long and rather slender wax candles. Warm them very

* During the time when the Blessed Sacrament is at the Altar of Repose the Sacristan should thoroughly clean the inside of the tabernacle and put in new corporals.

gradually in a hot room. Warm water may be used, but it must not be hot. When the whole wax is soft, twist them together about one-third of their length. Then bend the tops outward from the stem thus formed, and then upwards. The result should look like an inverted tripod. It can, however, be purchased ready made.

Then look to all the coverings of statues and pictures and see that they can be removed quickly and easily and without catching when half-way down.

In the porch put a small table a little towards the left as you enter. Cover this with a white cloth, and on it put the following : A white dalmatic, stole and maniple, a purple maniple, a Missal, a taper. In the centre of the porch on a sheet of iron make a small fire. This should be made from sparks made by a flint and steel. Be careful to put on this a couple of the coals used for putting into the thurible. Beside it put a small tongs. Near the table put the triple candle affixed to its reed (see p. 111).

The High Altar should have nothing on it but the crucifix and six white candles in candlesticks. But somewhere out of sight there should be flowers and all that is required to decorate it with great magnificence. Put on the best white antependium ; but cover it with a purple one, that can easily be removed.

The sedilia or bench of the Sacred Ministers should be covered with purple, but over the ordinary green covering. On the Celebrant's seat put a purple chasuble and maniple ; on the Deacon's a purple maniple ; on the Subdeacon's his biretta.

On the Gospel side of the sanctuary put the paschal candle on its stand, and beside it the stand for the triple candle. A little further from the altar place a lectern covered with white for the "Exultet." In the centre of the choir put a lectern and the Book of the Prophecies.

On the credence put all that is required for High Mass. The veil of the chalice, burse, and humeral veil will be white. Cover all with a purple veil.

Near by the credence must be cushions covered with purple. These will be needed for the prostration of the Celebrant, Deacon, and Subdeacon during the Litanies.

Near the font in the baptistery put a table covered with a white cloth. On this put the oil stocks, a jug of water, a basin, a dish on which are some slices of lemon and a piece of bread, and a hand towel. On the table, too, there must be a Missal, the Holy-Water vessel, empty, and the sprinkler, and also a jug or other vessel in which water may be kept for blessing houses. Do not forget some small vessel for dipping water from the font. The old baptismal water should be removed from the font and poured into the piscina. The font is then refilled with fresh spring water.

In the sacristy the following preparations will be made. The best set of white vestments will be laid for High Mass. On the Celebrant's vestments will be laid a purple cope, stole, alb, girdle and amice. On the Deacon's vestments will be laid a purple folded chasuble, a stole, girdle, alb, and amice; on the Subdeacon's a purple folded chasuble, girdle, alb, and

amice. There should be also a surplice and stole for the priest who blesses the church and house. The processional cross will be needed.

In the altar-boys' sacristy there must be the thurible and incense boat. The thurible will *not* have fire in it. That is taken from the fire in the porch. There must be the Holy Water vessel and sprinkler. The Sacristan must see that this is taken after the Blessing of the Fire, the water emptied into the piscina, and the vessel put empty in the baptistery, as mentioned above. Acolytes' candles and the torches must be in readiness for the High Mass. Finally there must be a little dish or tray on which are the five grains of incense which are later to be put into the paschal candle. These are prepared in various ways. Imitation nails with hollow heads may be obtained from church furnishers. Into these grains of incense may be put. Sometimes incense and gum are warmed and then rolled into the form of nails. Sometimes some large grains of incense are warmed in a spoon over a gas jet and then stuck like heads on little spikes of wood.

All side altars in the church should have purple antependia, which may be easily removed, like the veils of pictures and statues, after the Litanies.

At the end of the Litanies the Sacristan should take two or three assistants and remove all trace of mourning, purple antependia, purple carpets and coverings, veils of pictures and statues, from the church. Let him begin with the High Altar and sanctuary. He should then put on a very elaborate supply of festive

decorations, the best carpet in the sanctuary and on the predella, the best altar-charts on the altar, a white veil on the Missal-stand, a white veil on the tabernacle, and so on. These things should be all in readiness. Sometimes the veils of pictures and statues are not removed until the "Gloria" of the Mass, when all the bells are rung again as on Holy Thursday (S.C.R., 22 July, 1848).

Feast of St. Mark and Rogation Days

Normally there should be a procession on these days. In small churches this will not be done. But the Litanies of the Saints must be said before the chief Mass.

The vestments of the colour of the day should be put on the sedilia. The altar should have a violet antependium and tabernacle veil over the antependium and veil of the colour of the day. The chalice should be put ready on the credence. In the sacristy the Celebrant will put on a purple stole and cope.

After the Litanies the sacristan will remove the purple antependium and tabernacle veil if the Mass, which follows, is said in vestments of another colour. He will also put the chalice on the altar. He will have time to do this while the priest is vesting at the sedilia. This of course supposes that there are no assistant priests.

Ascension Day

The Sacristan should see that the acolyte lights the paschal candle before Mass and extinguishes it after the Gospel. After Mass it is taken away.

Vigil of Pentecost

In the sacristy purple vestments must be laid out. If there are Deacon and Subdeacon, these will need folded chasubles. Acolytes' candles and thurible must be prepared.

At the credence all should be prepared as for a Mass in red. Then a purple veil is put over all. A purple cope is needed at the sedilia. This cope will be put on by the Celebrant for the blessing of the font. The paschal candle must be put on the credence. Red vestments for the Mass should be laid on the sedilia under the purple cope.

The processional cross should be placed near the credence.

The sedilia should be covered with purple over green.

There should be an uncovered lectern in the middle of the sanctuary.

The baptistery must be prepared as described above for Holy Saturday. The font should be emptied and refilled. The old baptismal water will be thrown into the piscina.

The altar should be unadorned, but flowers in vases should be in readiness. The antependium and taber-

nacle veil should be purple; but red ones should be put on underneath.

It will be the Sacristan's duty to take away purple vestments, when they are changed for red ones. He should also remove the purple antependium and tabernacle veil and put flowers on the altar, while the Celebrant is putting on the red vestments before Mass.

Feast of Corpus Christi*

The chief ceremony is the Corpus Christi Procession. This may take place after Mass or after Exposition. In this case Benediction follows.

If it takes place after Mass the Celebrant will retain his chasuble. If it takes place after Exposition the Celebrant will wear the white cope. In both cases the best possible white vestments should be laid out.

In the sacristy should be prepared acolytes' candles, torches (processional lanterns, if the procession goes outside the church), *two* thuribles and boats. Surplices at least must be prepared for all. Sometimes vestments (chasuble, dalmatic, or tunic) are worn by priests taking part. In this case they do not wear either maniple or stole.

The altar should be richly ornamented in white (antependium veil, etc.). By the credence there should be the canopies, large and small. On the credence there should be a white humeral veil.

* The solemn celebration of this feast frequently takes place in parish churches on the Sunday within the octave, when the faithful are free to participate.

Processions

It may be useful to give a few hints regarding the conduct of processions. The Sacristan has often to make the necessary preparations. Everything should be done in an orderly manner (*cf.* Can. 1295). There should be no fantastic costumes (*e.g.*, children dressed as angels, etc.) (*cf.* S.C.R., Dec. 1844).

The route of the procession should be "adorned" with flowers and banners. If the procession goes out of doors, and if the distance is long, there may be one but not more than two altars of repose erected along the route, where Benediction may be given.

The order of the procession should be adhered to. First a cross or banner is carried by a clerk in surplice. If a cross is carried, two acolytes with candles should attend on it.

The lay confraternities follow this cross or banner. They may also carry banners. But if it is a procession of the Blessed Sacrament no banners of the Blessed Virgin Mary or saints are allowed. In other processions statues and banners of the Blessed Virgin and saints are allowed. But these should *never* be carried by women. Women confraternities should always go in advance.

After the lay confraternities there comes the processional cross. This is carried by a Subdeacon in tunic or by a clerk in surplice and attended by two acolytes with candles.

If there is a choir it goes immediately after the processional cross if the members are in surplice and cassock, immediately before the cross if not.

After the choir follow the clergy, juniors first. All in cassock and cotta are included under clergy.

The Master of Ceremonies walks after the clergy. Then follow two thurifers, and then the Celebrant between Deacon and Subdeacon. If it is a procession of the Blessed Sacrament, a canopy is carried over the Celebrant's head and four or six torch-bearers should walk beside or immediately in front of him according to space. Nowhere are small children who strew flowers required.* If custom insists on them, they should be put right in front. They should not be behind the processional cross proper—*i.e.*, among the clergy (*cf.* Fortescue, p. 355).

Before a procession the Sacristan should provide with candles all those taking part. During the procession he might very usefully see that the confraternities keep proper distances, so as to avoid crowding and unsightly gaps.

Forty Hours' Devotions

Some time every year there is sure to be the Quarant' Ore in the church. This will need the following preparations:

If possible all statues and pictures on or around the High Altar should be covered with rich white hangings. Relics will be removed. The altar will be

* They are only tolerated by the Congregation of Rites.

decorated with all possible splendour. The throne of exposition (see p. 59) will be put in its place and a corporal spread on its base. The best altar-charts will be used. A white antependium will be hung on the altar, *whatever the colour of the Mass.*

Everything will be prepared for High Mass. In addition there will be on the credence the monstrance, covered with a white veil, and the "lunette," containing a Host to be consecrated. On a stand near the credence there will be a cope for the Celebrant. This will be of the same colour as the vestments for the Mass.

There will be needed for the procession the canopies, the processional cross, the torches for torch-bearers and candles for the clergy. Two thuribles and boats will be required.

The Blessed Sacrament should be removed from the High Altar to another altar and kept there during the whole time of exposition. A lamp will be needed before that altar.

During the time of Exposition the altar and sanctuary should be profusely decorated. Many candles should be lit at the beginning and at times when the faithful assemble for public devotions. But twenty candles must burn all the time. The Sacristan will need to be continually on the alert, to watch for guttering of candles, candles burning out, and to guard against accidents.

If the procession goes outside the church there should be at least four processional lanterns (see p. 110) to accompany the Blessed Sacrament.

On the second day there will be a Mass *pro pace*. This will not be sung at the High Altar, where the Exposition is, nor at the altar where the Blessed Sacrament is being preserved; but another side altar should be chosen. The vestments for this Mass will be purple.

During the time of Exposition there should be no bells rung at private Masses at side altars.

On the third day there will be Mass of deposition. Everything will be prepared as on the first day. But in due time the Sacristan will remove all decorations from the table of the altar and arrange the charts and Missal and stand in their places for Mass. The key of the tabernacle should not be forgotten.

All Souls' Day

Priests are allowed to say three Masses on this day. Preparations should be made as in the case of the three Masses on Christmas Day (see p. 167).

Should there be the ceremony of the absolutions after Mass on All Souls' Day, November 2nd, as frequently happens, a "catafalque" will have to be erected in the church. The bier is put in position as for a funeral and the unbleached candles put around, as described above (p. 163). On the bier will be placed a framework to represent a coffin, and this is covered with a black cloth or pall.

This will be done the night before, if first Vespers for the Dead are to be said.

* * * * *

For very occasional ceremonies, like Episcopal

Visitation, Confirmation, and other ceremonies in which a Bishop takes part, ceremonies of rare occurrence in a non-cathedral church, the Sacristan is referred for instructions to some larger work, like Dr. Fortescue's "Ceremonies of the Roman Rite Described." Briefly we may note the following :

Preparations for the Bishop's Visitation

Before the Bishop's Visitation the Sacristan should make a complete inventory of all things committed to his care.

On the day of the Visitation the altar is decorated as for a feast. Before the altar there should be a prie-dieu furnished with cushions. A faldstool will also be required. A burse and the key of the tabernacle should be placed on the altar. At the church door there should be a prie-dieu and a small table, on which is a crucifix and the Holy-Water bucket and aspersory.

If the Bishop is to say Mass his vestments, which he will bring with him or send in advance, are laid on the altar.

All that is required for Mass will be placed on the credence.

The thurible, processional cross, and acolytes' candles must be ready.

Surplices will be required for all the clergy.

If Confirmation is to be administered, preparations must be made, as are indicated below.

Confirmation

A prie-dieu is put near the principal door of the church. Beside this there is a small table, on which is a crucifix and the Holy-Water vessel and aspersory. Or these may be carried by two altar-boys.

In the sanctuary there must be a prie-dieu, covered with red. It is placed in the centre, and on it are two red cushions, one for the knees and one for the elbows. A chair or faldstool should be near by. On the altar are placed the vestments. In the centre are a white cope, white stole, girdle, alb, and amice. On either side are the two mitres. Against the Epistle side of the altar the crozier is leant.

On the credence are placed a ewer and basin and towel, a supply of cotton-wool made into balls for wiping the holy chrism from the foreheads of the candidates after the anointing, a salver or dish to receive the used cotton-wool, a plate with a piece of lemon and a slice of bread for removing the chrism from the Bishop's fingers, a salver to receive the cards of the candidates, the "Ritus Servandus," and the white humeral veil.

The altar will be prepared for Benediction, if it is to follow; but only the six large altar candles will be lighted during the Confirmation ceremony.

In the sacristy the thurible, acolytes' candles and torches, and the processional cross, will be prepared. There must be also a surplice and white stole for the rector, and surplices for the two priests who attend on the Bishop.

In the church benches should be reserved for the candidates and their sponsors. The women and girls will be on the one side, the men and boys on the other.

The Bishop's Mass

Should a Bishop say a private Mass in the church the following preparations will be made. He should have two Mass servers, and four candles will be lighted on the altar. Instead of altar-cards, there should be a Book of the Canon in the centre of the altar. The vestments will be spread on the table of the altar, not in the sacristy, unless the Bishop says Mass on the Blessed Sacrament altar. The Missal is placed open in its place at the Epistle corner. Before the altar there should be a prie-dieu with a cushion on the kneeler and one on the part where one rests one's elbows. These should be red, green, or purple, according to the day. On the credence will be the cruets, a ewer and basin and hand towel for the lavabo, and also the bugia. The chalice and its appurtenances will also be on the credence. The Bishop will be assisted by one or two chaplains. These will need surplices. Sometimes two large candles are placed at the corners of the predella to be lit during the Canon from the consecration to the Communion.

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